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MORMONISM

THE ISLAM OF AMERICA

BRUCE KINNEY

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The Islam of America

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By

BRUCE KINNEY, D.D.

Formerly Superintendent of Baptist Missions in Utah

REVISED AND ENLARGED EDITION

ILLUSTRATED

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With remembrance of my mother, who first taught me the way of life, and special mention of my wife, whose loving sympathy and self-sacrificing co-operation in service have made this work possible, this book is dedicated to the splendid

WOMANHOOD OF AMERICA

Preface to Enlarged Edition

ABOUT 70,000 copies of this book have been sold. Up to date not one statement made has been refuted. A prominent official of the Mormon Church delivered an address in the Tabernacle to a great audience one Sunday afternoon with this book in his hand. As reported in the Mormon paper, *The Deseret Evening News*, that address lies before me. Not once did the speaker deny a statement of fact here set forth. His attempted reply was an endeavour to laugh the charges out of court. However, ridicule is no answer to cold and incriminating facts.

This edition affords opportunity for adding a new chapter on "Recent Developments." The object is to show from recent events that the purpose and methods of the Mormon Church and the practices of its people are the same as always in so far as they dare make them. This is particularly true of the older people and of the higher ecclesiastical authorities. The situation is not wholly without signs of hope when we consider the younger generations. All possible sorts of legitimate pressure, moral, social, political, legal and religious, must be exerted for

many years before present evil conditions will be righted. It is just as when a state goes "dry"; the fight is not finished but just begun. While there may have been some progress along right lines, the facts revealed in this new chapter demonstrate that unless the agitation and pressure continue there will not only be a cessation of progress but a reversion into former conditions and practices.

The Mormon hierarchy will not readily give up, for its desires and achievements run along the line of individual and corporate selfishness coupled with ecclesiastical and political absolutism. However, if the Christian and other high-minded people of America will keep up the fight on the evils of Mormonism there is some hope that many of its grosser manifestations will have become forgotten in a few generations save as a strange freak of human history comparable with the burning of witches at Salem by our noble, but in that respect superstitious, ancestors.

BRUCE KINNEY.

Topeka, Kansas.

Preface

THOUGH this book may contain some material not hitherto published, its author lays no claim to originality except in the arrangement of the material, although every known source of information has been drawn upon. But there is no desire to evade responsibility for any statement made. The purpose has been to compile the greatest amount of information in the space allowed.

Some may ask, "Why take the time to study this people when there are only about half a million of them?"

There are in China alone a thousand heathen to every one of the Mormons. But these people have been in our midst and easily accessible for eighty years, and our shame is all the greater that we have not more fully taken the Word to them.

More than that, there is no other body of people from whom we have so much to fear in proportion to their numbers. No one else is trying to set up an *imperium in imperio* or to control either the state or national government. They are promising their followers nothing less than that they will in time control things politically in the United States. Considering their numbers, no other body of people in the world exerts so large an influence upon the nation of which it is a part.

Nothing that may be said in this book must be taken as *necessarily* applying to the Reorganized Church of Jesus Christ of Latter-Day Saints, having headquarters at Lamoni, Iowa. The official name of the Utah church does not have the word "Reorganized." The Iowa church claims to be the true church, asserts that after the death of Joseph Smith the control should have passed to his son and namesake, now their head, and that Brigham Young usurped authority and corrupted the practices and doctrines of the church. The Iowa adherents of Joseph Smith are called "Josephites" by their Utah brethren and they, in turn, hurl the epithet "Brighamites" at the Utah church.

The Iowa church accepts the Book of Mormon and some of the Doctrine and Covenants, but repudiates polygamy. To further set forth their differences is not within the scope of this work. It may be said, however, that the Josephites are a law-abiding body of American citizens and that there is no direct descendant of the original prophet in the fellowship of the Utah church, the present president of that church, Joseph F. Smith, being a nephew of Joseph Smith, Jr.

The author wishes to acknowledge his special indebtedness for material found in the writings of A. W. Linn, Rev. John D. Nutting, Rev. M. T. Lamb and Ex-United States Senator F. J. Cannon.

BRUCE KINNEY.

Topeka, Kansas.

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ABBREVIATIONS

BC—Book of Commandments.[1]

BM—Book of Mormon.[1]

Caswell—City of the Mormons.
Cat—Catechism.[1]
Call—2,000 Changes in the Book of Mormon.
Comp—Compendium of Theology.[1]

DC—Doctrine and Covenants.[1]

Ford—History of Illinois.

Gregg—History of Hancock County, Illinois.

Howe—Mormonism Unveiled.

JD—Journal of Discourses.[1]
Juv—Juvenile Instructor.[1]

Key—Key to Theology.[1]

Linn—The Story of the Mormons.
Lamb—The Mormons and Their Bible.
Lee—Mormonism Unveiled. Mormon.
LS—Biographical Sketches by Lucy Smith.[1]

News—*Deseret Evening News*.[1] Official Mormon Paper.

Pearl—Pearl of Great Price.[1]

Roberts—Mormonism ; Its Origin and History.[1]

Star—*Millennial Star*. Early English Mormon Paper.[1]
Stenhouse—Rocky Mountain Saints. Ex-Mormon.
Schroeder—Origin of the Book of Mormon.

Witness—The New Witness by B. H. Roberts.[1]

[1] Published and circulated by the authority of the Mormon Church.

I

HISTORY OF THE MORMONS

"The people of the United States are more sensible of the disgrace of Mormonism than of its dangers. . . . The Mormon Church is probably the most complete organization in the world . . . and so highly centralized is the power, that all these threads of authority are gathered into one hand, that of the president."—*Josiah Strong.*

"The real miracle in Mormonism, then—the wonderful feature of its success—is to be sought, not in the fact that it has been able to attract believers in a new prophet, and to find them at this date and in this country, but in its success in establishing and in keeping together in a republic like ours a membership who acknowledge its supreme authority in politics as well as religion, and who form a distinct organization which does not conceal its purpose to rule over the whole nation.

"Had Mormonism confined itself to its religious teachings, and been preached only to those who sought its instruction, instead of beating up the world for recruits and bringing them home, the Mormon Church would probably to-day be attracting as little attention as do the Harmonists of Pennsylvania."

—*A. W. Linn.*

I

HISTORY OF THE MORMONS

JOSEPH SMITH, JR., the founder of the Mormon Church, was born December 23, 1805, at Sharon, Vermont. He was the fourth of nine children. His parents and relatives were all poor, ne'er-do-well visionaries, guided by dreams, seeking hidden treasures and often in conflict with the officers of the law. Joseph was regarded by his neighbours as the worst of the lot. Orson Pratt, his Mormon biographer, says that Smith could write with difficulty and was absolutely ignorant of the branches taught in common schools at that time. As Joseph grew older he developed craftiness and assumed an air of mystery. About 1825 he bought a "seeing stone," by which he claimed to locate hidden treasures for which others dug but which they always failed to find. In 1827 he found Emma Hale, whom he persuaded to elope with him because her parents objected to their marriage. He claimed, also, to have found in the same year the Golden Bible. April 6, 1830, he organized at Fayette, N. Y., the church which now bears the official name of The Church of Jesus Christ of Latter-Day Saints.

Almost from the very first the infant church became involved in various troubles with its neighbours.

It was a time of religious frenzy over "Millerism" and other cults, and the preachers of this new religion floated into popularity on the tide of this enthusiasm. In 1831 the Mormons moved to Kirtland, Ohio, where they built their first temple. Here considerable numbers accepted the new faith.

Smith soon received a revelation in which the Lord was reported as saying, "I will consecrate the riches of the Gentiles unto My people" (BC 44; 32). It is said that this was so liberally interpreted by his people that they were soon in disrepute among their neighbours, and in 1832 Smith and his associate, Rigdon, were tarred and feathered by a mob. It may as well be stated at once that all of the "persecutions" suffered by the Mormons were in reality prosecutions which arose not because of their religious views but because they outraged human decency, violated personal and property rights and considered it their privilege to "spoil the Gentiles."

Internal dissensions and financial troubles arose and multiplied; prophecies failed of fruition, promised miracles were not realized, alleged translations by Smith were proven fraudulent and many apostatized. Men within the inner circle hurled the most serious charges of dishonesty

and immorality at each other; fights occurred in the temple in which knives and pistols had their part. In 1837 it was falsely reported that Smith and Rigdon were to be arrested, and they fled one night, "when no man pursued," to Mormon colonies in Missouri. The Kirtland bubble burst, hundreds losing all they had, and that city ceased to be an important Mormon centre. The old temple is now owned by the Reorganized Church, which has a few followers in that vicinity.

The Missouri colonies had been established in 1831 and had been visited previously by Smith. They had already won the cordial hatred of their neighbours by "consecrating the riches of the Gentiles" to their own uses. A non-Mormon mass meeting had declared, "It is a duty we owe to ourselves, to our wives and children, to the cause of public morals, to remove them from among us." The Mormons were ordered out, their newspaper office was destroyed "with the utmost order," and some of the bishops were tarred and feathered. Finally they agreed to leave but gave no evidence that they meant to keep their promise. After they had agreed to go Smith had a revelation that "Zion could not be moved out of her place" (DC 97). He ordered the Missouri Mormons to build their second temple at Independence and threatened fire and sword upon all who refused to obey. This

aroused the mob spirit and the Mormons were driven from Jackson County into Clay County.

Smith started from Kirtland with an "Army of Zion" which was soon ignominiously broken up by disease which Smith's promised miraculous power failed to cure. Peace lasted for about three years after this removal, but the Mormons kept intimating and then claiming that the land was theirs by inheritance from God, and that their "enemies" would be driven out. Charges of thieving, murder and polygamy were made against the Mormons and mob violence again prevailed. At last the legislature created a new county with Far West as the county seat. As there were none but Mormons in this county, there was peace for a time.

It was at this juncture, January, 1838, that Smith and Rigdon, having fled from Ohio, came to abide in Missouri. The Missouri Mormons had lived in harmony among themselves up to the coming of Smith whose dictatorial policy soon created troubles they had not hitherto known. Many of their prominent leaders were either cut off by Smith or apostatized. Financial difficulties now arose and tithing (from which Smith and Rigdon were exempt) was introduced. The third temple was begun at Far West and at the laying of the corner-stone Rigdon preached an inflammatory sermon declaring that a "war of extermination" would follow any interference

with their plans. This again created intense excitement and mob law prevailed until the militia came. Smith and others were put into jail on the charge of treason but soon regained their freedom through bribery and fled to Illinois. The Mormons who remained were soon forced to follow. That the Gentiles were not wholly at fault is seen from the statement of the Mormon *Star* which said, "Our people fare very well and when they are discreet little or no persecution is felt." General Clark, who commanded the militia and who made the final report upon this unfortunate affair, said that the Mormons had as their final object:

> Dominion, the ultimate subjection of the state and the Union to the laws of a few men called the presidency. . . . These people have banded themselves together in societies, the object of which was first to drive from their society such as refused to join them in their unholy purposes, and then to plunder the surrounding country, and ultimately subject the state to their rule.

That this is not an unjust representation appears from the sworn testimony of T. B. Marsh, a president of the Twelve Apostles, in October, 1838:

> The plan of Smith, the prophet, is to take the state; and he professes to his people to intend taking the whole United States and ultimately

the whole world. The prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are superior to the law of the land. I have heard the prophet say that he would yet tread down his enemies and walk over their dead bodies; that if he was not let alone he would be a second Mohammed to this generation.

Volumes of similar evidence could be cited to show that this was, and is, the spirit of the Mormon Church. It is not at all strange, then, that the Gentiles of Missouri adopted somewhat drastic measures to rid themselves of such a dangerous crowd.

In 1830 Hancock County, Illinois, had only 483 people. The Mormons colonized here and as it was in a desperate financial condition they were welcomed as settlers. They took possession at Nauvoo and things fairly boomed. All sorts of real estate schemes were launched and public buildings were erected on a grand scale. As all political parties desired the increasing Mormon vote, an extraordinary charter was granted the city of Nauvoo. The mayor was a member of the city council and also of the municipal court which could issue writs of *habeas corpus* nullifying the actions of all other courts, and its military force was entirely free from state control. Here for the first time the Mormons realized their ambition of a government within a government.

In 1841 the corner-stone of the Nauvoo Temple was laid with great pomp. The Nauvoo Legion was out in full panoply of war with Smith—who had fled there from Missouri—at their head. He was arrayed in the uniform of a lieutenant-general, assuming a rank held by no one since Washington. This temple, said to have cost $1,000,000, was destroyed in 1848 by a fire supposed to be of incendiary origin.

All these things entailed large expense for a new community of poor people, but Smith ruled with a high hand and allowed no interference with his plans. Soon the same troubles arose that had appeared everywhere else. Some of the best Mormons openly charged that Smith was trying to persuade their wives and daughters to become his "spiritual" wives.

With brazen effrontery Smith announced himself as candidate for the presidency of the United States, and wrote abusive letters to Clay and Calhoun. Dr. Bennett, candidate with Smith for the vice-presidency, afterwards said that Smith sent over 2,000 missionaries into various parts of the country in behalf of his candidacy.

The people of Illinois now began to realize what they had on their hands and wished they had granted the repeated demands of Missouri for the extradition of Smith as a fugitive from the law. Open rebellion arose within the church. Smith issued a proclamation warning the lawless

" not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel we shall ride triumphant over all oppression."

In an address he said:

> Before I will bear this unhallowed persecution any longer, before I will be dragged away again among my enemies for trial, I will spill the last drop of blood in my veins and will see all my enemies in hell. . . . I will fight with gun, sword, cannon, whirlwind, thunder, until they are used up like Kilkenny cats.

This bombastic language is strangely inconsistent with his flights from Ohio and Missouri, and with the fact that he and some of his companions soon after started to fly to the Rocky Mountains, but were detected by Mormon officials and compelled to remain.

Smith's language did not have a soothing effect but it caused many public meetings to be held. At one in Warsaw, the following was adopted:

> Resolved, That the time has arrived . . . when the adherents of Smith should be driven . . . into Nauvoo; that the prophet and his miscreant adherents should then be demanded at their hands, and, if not surrendered, a war of extermination should be waged, to the entire destruction . . . of his adherents.

Military companies were organized on both

sides and the governor was obliged to take a hand. Smith was arrested for declaring war against the state and he and fourteen others were lodged in Carthage jail and guarded by the Carthage Grays. An order was issued to march on Nauvoo but it was countermanded. Two hundred of the disbanded Warsaw regiment went to Carthage and attacked the jail, being fired on by the guard with blank cartridges, apparently by prearrangement. The mob rushed the guard, entered the jail and began firing as soon as they saw their victims. Smith's brother, Hyrum, fell at the first fire. Joseph tried to defend himself with a six-barrelled pistol which some one had smuggled to him. Finding it of little avail he rushed for the window, but was shot from within and without the jail, dying instantly, June 27, 1844. While this was murder, pure and simple, it must be borne in mind that Smith was responsible for inflaming public opinion and for his defiance of the authority of the state. The manner of his death gave to it the colour of martyrdom and this idea has been made the most of ever since.

Rigdon wanted to be president, while Smith's family claimed that the mantle of the prophet should fall upon his son and namesake. But there was another man to be reckoned with, Brigham Young. Young was a man of no education but of strong mental traits, shrewd and

ambitious but, withal, wise. He had been willing to bide his time and had never quarrelled with Smith. As President of the Twelve he quickly succeeded in deposing Rigdon and became chief in authority. His modesty now vanished but he was cautious, for he advised delay in the filling of the vacancies in the First Presidency and he never issued but one *written* prophecy. He was elected president after reaching Utah.

Smith's death did not bring peace. In January, 1845, the infamous Nauvoo charter was repealed and this made the Mormons defiant. Upon the advice of the governor, Young issued a proclamation the following September announcing that they would remove to some remote place. This movement was begun in February of the next year, being hastened by the finding of grand jury indictments against several of the Mormon apostles for counterfeiting, and they were soon out of the jurisdiction of the Illinois courts. By the following September not less than 12,000 Mormons had left Illinois, most of them spending the winter at Winter Quarters, near Omaha.

In April, 1847, Young, with one hundred and forty-three men and three women, started West, arriving at what is now Salt Lake City the 24th of the following July. To this day "Pioneer Day" is celebrated with much more enthusiasm

by the Mormons than is the national holiday twenty days earlier. The next year Young brought all of the Mormons to Utah. It must be remembered that this was then Mexican territory, with the seat of government two thousand miles away, no settlements near and no transportation facilities.

Proselyting in the countries of northern and western Europe was now pushed with vigour. It is said that in fourteen years 50,000 persons were baptized by the Mormons in Europe. Many of these people had their expenses paid to Utah but each was obliged to sign a bond as follows:

We do severally and jointly promise and bind ourselves to continue with and obey the instructions of the agent appointed to superintend our passage thither. And that, on our arrival in Utah, we will hold ourselves, our time and our labour subject to the appropriation of the Perpetual Emigration Fund Company until the full cost of our emigration is paid, with interest if required.

The "agent" (elder) received a commission from the steamship companies for all tickets sold. Similar methods are employed to this day.

In 1848 Utah became part of the territory of the United States but for many years the Mormons controlled everything except a few federal appointments. But even with these they often so managed that Brigham Young, or some one

who was truculent and servile to their demands, was appointed governor. The local offices were filled ex-officio by ecclesiastics. The church granted deeds, gathered taxes and performed all the functions of civil government. There was unquestioned union of church and state. Brigham Young fought the government and the coming of Gentiles with varying success. But the discovery of gold in California caused thousands to pass through Utah and the discovery of gold in Utah made it impossible to keep the Gentiles out.

Young's family multiplied until he had, according to Linn, twenty-five wives and forty-four children. This account is vouched for by his eldest son and seven of his wives. But no one thinks this list is complete for in almost every town in Utah he had women "sealed" to him and no one knows how many children he had.

Young died August 29, 1877. Without doubt he was a master of men but there was a lot of bluff in his make-up, and nothing of the martyr. He was brainy but brutal. The useless cruelty of his dictatorial sway has scarcely been equalled in the history of the world. His achievements have been overestimated. His Cottonwood Canal with its mouth ten feet higher than its source, his beet sugar factory, his Colorado Transportation Company, as well as every distant colony he planted, were absolute failures. His

audacious defiance of the government came to naught when federal officers with some backbone were found. Had not gold been discovered in California, causing the building of the Pacific Railroad, it is doubtful if his settlements could have lasted. Beadle says that "Young never made a success of anything but managing the Mormons."

When his alleged exploits are carefully studied it is found that the halo of religious hero-worship has coloured the reports of his credulous followers. Note some of his failures: In 1856, in order to cut down expenses, he devised a way to have the emigrants push their belongings in carts across the continent from Iowa City. Five companies attempted the trip in this way with varying degrees of failure. One, under Chislett, started out five hundred strong but only about four hundred left Florence, Nebraska, and on the way their carts gave out, buffalo stampeded their oxen, supplies were not found as promised, the cold weather caught them, and before they reached Utah sixty-seven had died and others were maimed for life. According to his own letters, still extant, Young was directly responsible for this tragedy, but he sought to lay the responsibility on others. The death losses of this overland "trek" were much larger than during similar emigrations to Oregon and California.

Young will long be remembered for his bru-

talities, but his greatest crime was the Mountain Meadow Massacre. In 1857 a party of people from Arkansas started for California by way of Utah. Every unbiased source of testimony says that they conducted themselves with propriety, yet on September 11th of that year they were all treacherously massacred with the exception of a few children. The real reasons were, first, to give force to Young's edict forbidding persons to pass through Utah; second, to take revenge for the killing of Parley P. Pratt by an Arkansan whose wife Pratt had stolen to make his ninth wife; and, third, to secure plunder valued at about $70,000. All the way through Utah the Arkansas people had been harassed by the refusal of the Mormons to sell them food. With their stock almost exhausted, they camped at the Meadows—a valley about five miles long by one wide and with only one outlet, located about three hundred miles southwest of Salt Lake City.

On September 7th the party was surprised at being attacked by Indians. They defended themselves with such vigour that assault after assault was repulsed. The evident plan of the Mormons was to have the whole thing done by the Indians, but the vigour of the defense made a change of programme necessary. On the morning of the 11th a Mormon came to the besieged with a flag of truce. This was the only white man they had seen, and he was hailed with

delight. He offered them safe conduct to Cedar City. They hesitated but, being nearly out of ammunition, accepted. John D. Lee then carried out the rest of the plot. He told them to put the wounded and small children in wagons, that the women and older children must go on ahead, and that the men must surrender their arms to show their peaceable intent to the Indians. An armed Mormon marched by the side of each Arkansas man to "protect" him. When the women, in the advance, were in the midst of an Indian ambush the agreed-upon signal was given and each Mormon shot his Arkansas companion. The Indians and Mormons then fell upon the women and children and amid unmentionable scenes killed all but seventeen of the smaller children. About a year afterwards these children were hunted up by the government and returned to Arkansas.

The Mormons held a meeting of prayer and thanksgiving because their enemies had been delivered into their hands, swore each other to secrecy, and divided the plunder. No Indians ever committed a more treacherous and indefensible crime accompanied by more cruel and revolting details than this. The Mormon press made no mention of it. Young, though Superintendent of Indian Affairs, forgot (?) to speak of it in his reports. After seventeen years of spineless conduct on the part of the United

States government officials, the crime was finally traced to its source and Young—coward that he was—surrendered John D. Lee as a scapegoat for himself and others. Lee was executed March 23, 1877, and all indictments against others were dismissed by the government, apparently by previous agreement.

Young came to Utah with no money; in spite of the cost of maintaining such an immense family he left them an estate of $3,000,000. He had no productive business but the tithes he wrung from his people. The fact that after the probating of his will the church sued for and recovered about one million dollars that he had willed to his family shows how creditable (?) some of his transactions were.

Young was succeeded in the presidency by John Taylor, and he in turn successively by Lorenzo D. Snow, Wilford Woodruff and Joseph F. Smith.

We can pass over this period with mere mention. It was not until the Gentiles became numerous that there was much political trouble. But so high-handed did the political methods of the Mormons become that in the eighties the Gentiles organized the Liberal Party to offset the Mormon People's Party. In the year 1890 the Mormons were defeated at their own political game in Salt Lake City which went into the control of the Liberal Party. They realized that

they must change their tactics. They held conferences with the political leaders and said: "Some of us are naturally Republicans and some just as naturally Democrats. We all want statehood. We can never have it so long as national party lines are obliterated. Let us live in harmony and divide along national party lines and work together." This was done, and until the American Party won the city a few years later, the Mormons controlled everything as effectively as before the coming of the Gentiles. A Mormon never votes the Republican or the Democratic ticket—he votes the Mormon ticket. He votes with the party and for the men from whom the church can get the most. For several years the Republican party in Utah and Idaho has been controlled absolutely by the Mormon Church.

After the granting of statehood, Brigham H. Roberts, a Democrat, wanted to run for Congress but was forbidden by his church. After being disciplined he was permitted to run and was elected, but by vote of the national House of Representatives was not allowed to take his seat. Moses Thatcher was an apostle and desired to run for the United States Senate. He was "counselled" not to do so. He insisted that he would do as he pleased. The church defeated him and deposed him from his apostleship and, until his death, he was one of the few leading

men in the church who held no ecclesiastical office. October, 1896, the church adopted a rule in this case, in part as follows:

> Our position is that a man, having accepted the honour and obligations of ecclesiastical office in the church, cannot properly, of his own volition, make these honours subordinate to or even coördinate with new ones of entirely different character.

Against the secret protest of Gentile Republicans, Reed Smoot, an apostle, was foisted upon the Republican party of Utah as its candidate for the national Senate. No one would have thought of him as a senator had not the church thrust him forward. He received his certificate of election in January, 1903. An official protest was signed by nineteen representative citizens of Salt Lake City and backed by thousands of the best citizens of the state, of all churches and parties which were not under the domination of the Mormons. The official "Protest of Citizens," a pamphlet of sixty-two written pages, elaborates and proves from Mormon sources the following points:

> I. The Mormon priesthood . . . is vested with supreme authority in all things temporal and spiritual.
>
> II. The First Presidency and the Twelve Apostles are supreme in the exercise and transmission and mandates of this authority.

III. This body has not abandoned . . . political dictation nor belief in polygamy and polygamous cohabitation.

IV. That this is their attitude ever since the Manifesto of 1890 is evidenced by their teachings since then.

V. These officials, of whom Reed Smoot is one, encourage and practice polygamy and sought to pass a law nullifying enactments against polygamous cohabitation.

VI. The supreme authorities, of whom Reed Smoot is one, protect and honour these violators of the law all of which is contrary:

1. To the public sentiment of the civilized world.
2. To express pledges given to secure amnesty.
3. To conditions upon which escheated property was returned.
4. To the pledges given by church officials in their plea for statehood.
5. To pledges required by Enabling Act and given in State Constitution.
6. To the following portion of the Constitution:
   "There shall be no union of church or state nor shall any church dominate the state or interfere with its functions" (Art. I, Sec. 4).
7. To the law.

Every item of this protest was justified by the testimony, covering nearly three years, taken at

Washington. In spite of a majority report unfavourable to Smoot from the Committee on Privileges and Elections, he was seated by a vote of forty-two to twenty-eight, eighteen senators being paired. Smoot admitted going through the Endowment House of which scores have testified that every one is required to take an oath like the following:

> You and each of you covenant and agree that you will pray and never cease to pray Almighty God to avenge the blood of the prophets on this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation.

One of Smoot's own witnesses, Dougal by name, testified that such was the case.

It was admitted by President Joseph F. Smith, and by Smoot, that the latter could not become a candidate for the Senate without the consent of the Apostolate. If a man cannot be a candidate for an office contrary to the approval of the apostolic body, how can he act in that office contrary to that body?

The *Tribune* of Salt Lake has repeatedly made the following charge which has never been replied to by any person or paper:

> No bill has ever been passed by the Utah Legislature which has been opposed by the chief hierarchs; no bill has ever failed of passage in

the Utah Legislature when the chief hierarchs urged its passage; no act has ever been signed which was opposed by the chief hierarchs; no act has ever been vetoed by a governor of Utah whose approval was demanded by the chief hierarchs of the Mormon Church.

We have seen the attitude of the Mormons towards the laws of their own state which they helped to formulate. We will now consider their attitude towards the national government.

A Mormon band sailed around the Horn, arriving at San Francisco in 1846. When their leader, Brannan, saw Old Glory floating over the city he exclaimed: "There is that d—— flag again."

Utah came into the control of the United States one year after the Mormons reached the Salt Lake Valley. Without authority from Congress they established the state of Deseret. They applied for its admission to the Union but so patent were their intentions that their application was not taken seriously. Utah was made a territory in 1851 but that did not prevent the Mormons from passing laws to suit themselves. Young in one of his official orders said: "This order does not come from the governor but from the President of the church."

For some years the Mormons issued paper money, coined gold, and placed the bills of the defunct Kirtland Bank on a par with gold. An-

other prophecy fulfilled! They levied duties and taxes upon all persons and goods passing through Utah to the coast.

We now come to the period when the "Danites" flourished and church-inspired murders were common. The Danites, an order of the church, were under the absolute control of President Young, and the awful crimes of which they were guilty defy adequate description. The Borgias and the Inquisition furnish no worse examples of awful cruelty than the punishments meted out to those who offended the church. A military posse was needed to support a marshal when papers were served on one of these men. Judge Cradlebaugh, after several years of judicial experience in Utah, told Congress:

"I am justified in charging that the Mormons are guilty and that the Mormon Church is guilty of the crimes of murder and robbery as taught in their books of faith."

When federal officials began to be sent to Utah, Young and his followers abused them most shamefully if not subservient to his wishes. When Colonel Steptoe was appointed governor to succeed him, Young declared in the tabernacle, February 18, 1855:

"For a man to come here (as governor) and infringe upon my individual rights and privileges, and upon those of my brethren, will never meet with my sanction and I will scourge such an one

until he leaves. . . . Come on with your knives, and your swords, and your fagots of fire and destroy the whole of us rather than we will forsake our religion."

David H. Burr, appointed Surveyor General of Utah in 1855, reported:

"The fact is, these people repudiate the authority of the United States in this country and are in open rebellion against the general government."

When the news reached Young that President Buchanan was sending a military expedition into Utah under Col. Albert Sydney Johnson, he declared to a large gathering:

"You might as well tell me that you could make hell into a powder house as to tell me that they intend to keep an army here and have peace."

On September 15, 1857, Young issued a proclamation forbidding "all armed forces coming into this territory under any pretense whatever." The Nauvoo Legion had been kept up in Utah and Young sent orders to the commander, D. H. Wells, to find the United States troops and proceed "at once to annoy them in every possible way. Stampede their animals, set fire to their trains. . . . Watch for opportunities to set fire to the grass on their windward, so as, if possible, to envelop their trains. . . . God bless you and give you success. Your brother in Christ."

When Colonel Alexander was marching toward Utah, Young wrote him of his great loyalty and advised him to return to the East. When he saw that Alexander could not be bluffed he made no effort to conceal his rage and wrote him:

If you persist in your attempt to locate an army in this territory . . . with a view to aid the administration in their unhallowed efforts to palm off their corrupt officials upon us and to protect them and the blacklegs . . . and murderers, you will have to meet a mode of warfare against which your tactics furnish you no information.

Months of parleying followed, at the end of which time Young abjectly surrendered and consented to the coming of the United States troops.

During Lincoln's administration the government was having its troubles and the Mormons, wishing for the downfall of the Union, became more outspoken. Young said on one occasion: "Shame, shame on the rulers of this nation. I feel myself disgraced to hail such men as my countrymen." Fine words to use of Lincoln! In May, 1862, Col. P. E. Connor was sent to Utah to hold their treason in check. All sorts of threats were made against him, but in battle array he marched his few troops through the main streets of the city to the residence of Governor Harding. The governor made an address in which he referred to the situation in

unmistakable language. The Mormons sent a committee to bulldoze Connor but he said to them:

"Go back to Brigham Young, your master, that embodiment of sin and shame and disgust, and tell him that I neither fear him nor love him nor hate him—that I utterly despise him."

Brigham Young prayed in the tabernacle that both the North and the South might be destroyed. Dakota with 4,000 population in 1860, and Nevada with less than 7,000, sent troops to the defense of our government under their own state banners (Army Register VII and VIII). Utah had over 40,000 population but not a man in general government service. Young said in 1862:

Let the present administration ask us for a thousand men, or even five hundred, and I would see them damned first and then they could not have them. (Cries of "Good, good" from all over the house.)

But when it became evident that the Union would triumph the Mormons speedily began to make friends with the federal government. No one was deceived and a sturdier class of government officials was sent, and the government finally began to assert itself. The story is too long to be told in full, but in 1874 the Poland Bill against polygamy was the first step in the right direction

and this did not increase the love of the Mormons for the government. Then came the Edmunds and the Edmunds-Tucker laws and then the Mormons made incendiary speeches to the applause of great multitudes. United States flags were placed at half mast and on one occasion, as late as 1879, publicly trailed in the dust.

In 1877, Wilford Woodruff, afterwards president of the church, in the dedicatory prayer of the St. George Temple used this language:

> And we pray Thee, our Father in heaven, in the name of Jesus Christ, . . . that Thy servant, Brigham, may stand in the flesh to behold the nation which now occupies the land, upon which Thou, Lord, has said that Zion shouldst stand in the latter days; that nation which shed the blood of the prophets and saints; which cry unto God day and night for vengeance; that nation which is making war against God and His Christ; that nation whose sins and wickedness and abominations are ascending up before God and the heavenly host. . . . Yea, O Lord, that he may live to see that nation, if it will not repent, broken in pieces, like the potter's vessel, and swept from off the face of the earth as with the besom of destruction.

In brief the Mormon Church murdered federal officials, tried others for alleged offenses against Mormons in the East, burned government supplies, robbed the mails, intercepted official communications, and an illegal legislature met and

First Presidency of the Church of Jesus Christ of Latter-day Saints, 1912
President John Henry Smith President Joseph F. Smith President Anton H. Lund

did business for ten years after the territorial government had been established by the national government.

Just after statehood had been secured on solemn promises,[1] all of which have been broken, President Smith said at the dedication of a meeting-house in Payson, "Take care of your polygamous wives; we don't care for Uncle Sam now."

This same man when confronted at the Smoot trial with his duplicity and lawlessness said:

I choose, rather than to abandon my children and their mothers, to take the risk before the law. I want to say, too, that it is the law of my state, and the courts of my state have competent jurisdiction to deal with me in my offenses against the law, and the Congress of the United States has no business with my private conduct.

Much credit is justly given to the Utah Battery for its record in the Philippines. It was sometimes called the "Mormon Battery" but this name was resented because there were only 119 professed Mormons to 225 non-Mormons. In one town where the Mormons have ninety-five per cent. of the population eleven men were enlisted, not one a Mormon—every one of the eleven was educated in a home mission school. Loyal Mormons did not enlist; only the nominal ones, as a rule, were found in that battery.

[1] See page 145.

In the Salt Lake Tabernacle, on Sunday, April 24, 1898, Apostle Brigham Young, Jr., said:

It is wrong for us to think of sending our young men to Cuba. . . . The fact that they would go from these lofty mountains into the malarial swamps of the South would make them much more liable to catch fevers and perish than volunteers from almost any other part of the country.

In the Smoot investigation witnesses testified that the church had always appointed a steering committee to tell the legislators what to do.

Shortly after the church had compelled the Republican party to send Smoot to the Senate there was organized the American Party of Utah. This party does not fight Mormonism as a religion but the domination of the state by the church. Some Mormons in good standing supported this party and even became its candidates. They were defeated in the first municipal campaign. Soon after that the Republican state convention voted down a resolution condemning the domination of the state by any church. This gave the American Party new impetus and at the next election they won practically every office in Salt Lake City and remained in power until the election of November, 1911, when other issues became involved and the commission form of government was adopted.

II

THE SACRED BOOKS OF THE MORMONS

Of a manuscript discovered in Honolulu and now in Oberlin College, President Fairchild writing to the New York *Observer*, February 5, 1885, said:

"Mr. Rice, myself and others compared it with the Book of Mormon and could detect no resemblance between the two in general detail. . . . Some other explanation of the origin of the Book of Mormon must be found, if an explanation is required."

This was quoted approvingly many times by the Mormons. The fact is that no one ever claimed that the Honolulu manuscript was the original of the Book of Mormon. The claim is made that one of Spaulding's manuscripts did constitute the basis of the Book of Mormon.

Some years later, President Fairchild wrote to Rev. J. D. Nutting of Cleveland: "With regard to the manuscript of Mr. Spaulding now in the library of Oberlin College, I have never stated and know of no one who can state that it is the only manuscript that Spaulding wrote, or that it is certainly the one which has been supposed to be the original of the Book of Mormon. The discovery of this manuscript does not prove that there may not have been another, which became the basis of the Book of Mormon. The use of statements emanating from me as implying the contrary of the above is entirely unwarranted."

II

THE SACRED BOOKS OF THE MORMONS

THE Mormons claim that Joseph Smith received revelations at the early age of fifteen. For this reason he is often called the "Boy Prophet." They also claim that these revelations continued at frequent intervals up to the time of his death. Smith often admitted his own youthful sinfulness even after the time when he claims to have communed with God. Scores of his neighbours in every state in which he ever lived have made sworn testimony that immorality and criminality prevailed in his make-up. As a boy they considered him the worst of a worthless family. In his after years he carried his shifty trickery into his real estate and all his other business dealings. His Kirtland Bank, established by revelation, went to the wall after eight months, leaving nothing but $150,000 of liabilities and hundreds of ruined creditors. It was established without authority and it ran in violation of the law all the time it did business.

Mormons who were closest to Smith were open in their charges of his immoralities with a young girl who lived in his home in Kirtland. He was often under indictment and for various crimes.

Sometimes he was freed by the perjury of Mormon witnesses or Mormon jurors. He left Kirtland under cover of night to escape punishment for his crimes, he fled from Missouri under indictment for treason, and when he was killed the same charge lay against him in Illinois. In fact from the time he left Kirtland until his death he was a fugitive from outraged law and justice.

It is hard to find that Smith ever earned an honest dollar, yet at his death he was the richest man in Nauvoo. God may reveal Himself to any man, woman or child, but that He would choose such a man as we know Smith to have been to be His "vicegerent on earth" we cannot for a moment believe.

Smith was not a willing martyr. He died with a six-shooter in his hand, firing at his assailants until his weapon was useless. Yet this is the man whom the Mormons believe to have discovered and translated the "Golden Bible." In view of all that is known of his ancestry, natural bent and character it is not at all strange that he claimed to have discovered this or anything else that his fancy might dictate.

The accounts of how it all occurred differ widely. The stories told to various people by Joseph himself differ on essential points. The account given by Smith's mother differs so widely from his own that the Mormon Church has tried to secure and destroy all copies of it. The account

that Smith finally prepared—eleven years after the alleged discovery—differs most radically from all the rest. This version, that the Mormons wish to have accepted, declares that Smith went into the woods to pray, was overcome by some mighty power, and saw a pillar of light and two persons of ineffable glory who told him that all churches were wrong. Some years after this, they say, in 1823, a person, "having a countenance truly like lightning," came into the room where he was praying and told him of the plates and two stones, Urim and Thummim, by which the plates could be translated. He then went to "Mormon Hill," near Manchester, Ontario County, New York, where he found the things mentioned by the angel under a large stone and in a stone box. He was forbidden to take them at this time but finally secured them in 1827. His mother said that he showed her all the plates; Joseph asserted that he spoke to his mother about them but did not show them to her. He tried to impress a man named Hussey and showed him the plates wrapped in canvas but told him that if any one looked upon the plates it would mean instant death to him. Hussey took the risk, suddenly knocked off the canvas and disclosed a brick—not even a gold one. Smith, with ready wit, then told Hussey that he was "just fooling" him.

Probably Joseph Smith did not intend at first

to found a new religion, but to prop up the waning faith in his peep-stone and its value. In fact Peter Ingersol, one of Smith's closest friends, made affidavit in 1833 that Smith said to him soon after his alleged finding of the plates that it was all a fraud and "I have the ——— fools fixed and will carry out the fun." Smith's brother-in-law bore similar testimony. However, the easy credulity of his mother encouraged him. She had said to friends in Vermont, long before, that she would be the mother of a prophet.

The first outside the family to give credence to Smith's claims was one Martin Harris. He was a versatile religious enthusiast, having been successively a Quaker, a Universalist, a Baptist and a Presbyterian. He claimed to talk with Jesus Christ, ghosts and the devil, and to have made one trip to the moon which he described in detailed and lurid terms. His neighbours said that he was a brute to his wife, the dupe of Smith, and a conceited hypocrite. Smith took Harris into partnership—for a consideration—the latter having hope of financial returns.

On Harris' money Smith moved to Harmony, Pennsylvania, where the work of translation began, Harris for a time acting as amanuensis for Smith who was separated from the former by a screen. Harris wanted to see the plates and Smith gave him a copy of some of the writing on a paper which he showed to famous linguists, all

of whom declared that it was a palpable and aggravated fraud.

Smith was now living near his wife's family but he never won their regard, and Isaac Hale, his father-in-law, declared that the whole Book of Mormon was "a silly fabrication of falsehood and wickedness got up for speculation and with a design to dupe the credulous and unwary."

Harris declared that he would put no more money into the enterprise unless he could show his wife the translation. Right here the Lord seems to have made a mistake, for Smith says that he received a special revelation directing him to satisfy the curiosity of Mrs. Harris who, failing to convince her husband of his folly, stole the papers and they were never seen again. When Smith heard of this he exclaimed, "Oh, my God! all is lost." He had kept no copy and knew that he could not produce another identical "translation" and feared that Mrs. Harris would produce the original should he try it. This incident caused a break between Smith and Harris and a "revelation" (DC 3) declared Harris "a wicked man."

For months the translation languished and then a "mysterious stranger" appeared at the Smith home on various occasions. This was Sydney Rigdon. Rigdon had been reared in western Pennsylvania and had become a Baptist preacher. In 1821 he became pastor of the First

Baptist Church of Pittsburgh where he was soon expelled for doctrinal error. Soon after he became associated with Campbell and Scott in the organization of the Disciple Church.

Some facts about Rigdon may well be noted here showing that he was fundamentally dishonest. In 1822–23 he showed Rev. John Winter a "Romance of the Bible," and told him that a minister named Spaulding had written it. In 1839 he declared in writing that there was no printer in Pittsburgh by the name of Patterson while he lived there. But Spaulding left his manuscript with a printer named Patterson, and it can be proved that Rigdon knew him intimately. Alexander Campbell charged that Rigdon had advance information about the Book of Mormon, and manuscript in his possession which corresponded to the Book of Mormon as afterwards published. A niece of Mrs. Rigdon declared that she had seen and read a manuscript of similar import that was in Rigdon's possession. For months before Rigdon was "converted" to Mormonism he preached doctrines that were afterwards recognized as being peculiar to that religion. In 1830 he said to Dr. S. Rosa, of Painesville, Ohio, that a new religion would soon be springing up.

When the real work of getting out the Book of Mormon began both Spaulding and his printers were dead. On his death-bed he charged Rigdon

with having stolen his manuscript. When the Mormon elders first came to his place in Ohio, Rigdon invited them into his pulpit. After making a great pretense at defending his own doctrines he was miraculously converted one night and baptized and ordained the next day! So much for Rigdon!

The prophet's wife now acted as scribe in the work of translation until Oliver Cowdry, blacksmith and school-teacher, came to Smith's help. The accounts of the method of translation vary as much as the accounts of the finding of the golden plates. Smith said at one time that he used his peep-stone. At another time he said that he used the Urim and Thummim. The work was at last completed and a publisher sought. After many had declined to publish the book Egbert B. Grandin, of Palmyra, N. Y., agreed to print and bind 5,000 copies for $3,000. Harris' farm seems to have restored him to favour in spite of his wickedness, and this was mortgaged to guarantee payment.

In spite of Smith's oft-repeated declaration that "the translation was just as it was engraven on the plates, precisely in the language then used," the printers refused to set it according to copy, so poor were the spelling and grammar. Finally Smith was obliged to agree to many changes.

In 1830 the book was offered to the public

and Harris held exclusive rights of sale on condition that he would never sell it for less than one dollar and twenty-five cents per copy ; but no one wanted it at any price. The mortgage on Harris' farm was finally foreclosed to satisfy the debt.

Solomon Spaulding graduated from the Dartmouth School of Theology in 1787. Failing to succeed as a preacher he moved to what is now Conneaut, Ohio, became an infidel and turned his attention to writing, with the special intention of discrediting the Holy Scriptures. His first story pretended that a manuscript found in a stone box in a cave gave an account of the aborigines of America who, he claimed, were descended from the lost Ten Tribes of Israel.

In 1833 when a Mormon elder went to Conneaut and in a public meeting read copious extracts from the Book of Mormon, Solomon Spaulding's brother John was in the audience. This good man, being "eminently pious," was much grieved that the writings of his dead brother should be thus prostituted for the purposes of religious deception, and he publicly protested. He declared that he recognized manufactured proper names, peculiar idioms, historical ideas and data which he remembered as having seen in his brother's story. A dozen other Conneaut people who knew Solomon Spaulding and his story made affidavit to the same effect.

The Spaulding manuscript which is now in Oberlin College[1] was the first rough draft of the story which was afterwards written over with Scriptural terminology. Members of the Spaulding family testify to this. It was the latter version that was stolen from the printers by Rigdon and which became the basis for the Book of Mormon.

The title "Manuscript Found" is not on the Oberlin copy, which has been published by the Mormons to refute any possible connection between Spaulding and the Book of Mormon. However, that title was on the manuscript taken by Spaulding's widow to the home of her brother, W. H. Sabine, at Onondaga Valley, N. Y. If there was no relation between the Spaulding story and the Book of Mormon the reasonable query is, how did the modern Mormons hit upon that title when they published the manuscript?

What was the underlying motive for all this manifest deception? Rigdon was undoubtedly piqued at being expelled by the Baptists, and angered at being set aside by Campbell in the Disciples' organization. For him and for the others, in addition to the thirst for prominence, there was the absorbing desire for money. All of their unlawful schemes speak the same word. Even their revelations from God declare that all money must be given into the hands of the priesthood (DC 119), yet Smith, a man of magnificent

[1] See page 46.

physique, was not to labour but was to be supported.

Greed of power and greed of pelf were reigning motives in the life of Smith. Nowhere is this more clearly seen than on the title page of the Book of Mormon where he claims to be "Author and Proprietor." To believe that the whole scheme was a conscious fraud is not out of harmony with the known facts in the private and public careers of the originators of Mormonism both before and after the publication of the Book of Mormon. But the church asserts:

> We consider the Bible, the Book of Mormon, book of Doctrine and Covenants, Pearl of Great Price, and the Sayings of Joseph, the Seer, our guides in faith and doctrine. The first four have been adopted as such by the Saints in General Conference (Pref. to Comp.).

In every edition of the Book of Mormon the testimony of the "Three Witnesses" and also of the "Eight Witnesses" is published. The "Three" were Cowdry, David Whitmer and Martin Harris. Four of the "Eight" were Whitmers, the others being Hiram Page, their brother-in-law, and three members of Smith's own family. Smith repeatedly said that no one but himself could look on the plates and live. But he afterwards declared that they "teased" him so that he finally had a revelation (DC 5) in which the

Lord said that he might show the plates to three of his servants—"And to none else will I grant this power to receive this testimony among this generation." Smith then tells that he took the "Three" into the woods, left Harris by himself and went further into the woods with Cowdry and Whitmer and, in answer to prayer, the angel of the Lord came and showed them the plates. Smith says that he then went to where Harris was engaged in prayer and told him of their success and in response to further prayer "the same vision was opened to our view, *at least it was to me again,*" and Harris rejoiced with the others.

The "Three" in their testimony say:

> We have seen the plates which contain this record, . . . and we also testify that we have seen the engravings which are upon the plates; and they have been shown to us *by the power of God* . . . an angel came down from heaven and he brought and laid before our eyes and it is by the grace of God that we beheld and saw the plates.

Is it not justifiable to inquire right here as to whether the Lord had forgotten that He said, when He showed the plates to the "Three," that no one else in that generation should see them? The general reputation of these eleven witnesses was bad even among the Mormons. In 1838 Cowdry and two of the Whitmers were driven

out of Far West by the Danites, and Smith and Rigdon had the most serious charges made against them by their own brother Mormons. Many of the eleven apostatized and died out of the faith of Mormonism. Cowdry said upon one occasion that he was willing to expose Mormonism and that when he signed that testimony he "was not one of the best of men." In the revelation granting permission to see the plates it was said, "It is by faith you shall see them." David Whitmer afterwards denied that he had *actually seen* the plates and said: "Suppose you had a friend whose character was such that you knew it was impossible for him to lie; then if he described a city to you which you had never seen, could you not, by the eye of faith, see the city just as he described it?"

Harris afterwards told a lawyer of Palmyra that he did not actually see the plates "as I do that pencil case, yet I saw them with the eye of faith . . . though at the time they were covered up with a cloth." He evidently had forgotten that the Lord had warned him to say nothing about this experience except to insist that he had seen the plates.

The Book of Mormon claims to be the record of three colonies of people who came from the old world in ancient times, and lived on this continent for 2,500 years. The first party, consisting of about twenty-five people under Jared, left

Asia soon after the flood and after floating three hundred and forty-four days, landed on these shores. They prospered and multiplied and finally divided into two rival nations which exterminated each other with the exception of one man, Coriantur.

About this time, 600 B. C., another party under Lehi left Jerusalem and after drifting across the Pacific Ocean, landed upon the shores of South America. As they multiplied, the descendants of two brothers, Nephi and Laman, became two nations. In about nine years, a third party left Jerusalem headed by one of the sons of King Zedekiah and settled somewhere in South America. About four hundred years later they were discovered by the Nephites and absorbed into their own nation.

The Lamanites (Indians) multiplied and populated all of South America, and the Nephites spread all through North America, where they enjoyed a highly-developed Christian civilization. It is claimed that Jesus, after His ascension as recorded in the Bible, visited this continent and repeated His wonderful life and works. Very soon all of the Lamanites and Nephites were converted and two hundred years of peace, prosperity and purity followed, only to be disturbed by a terrible apostasy on the part of the Lamanites who finally destroyed all of the Nephites about the year 384 A. D., and were left in un-

disturbed possession of the Western hemisphere until the coming of Columbus. A man named Mormon was commander-in-chief of the Nephites. Before their total destruction he gathered all their sacred writings together and made a careful condensation of the same which he committed to his son Moroni who, in turn, hid them in the hill where Smith alleges that he found them.

The effect of the whole book is disappointing for, outside of the passages quoted, or, rather, plagiarized from the Bible, there is absolutely nothing uplifting or inspiring. One looks in vain for a Twenty-third Psalm or a fourteenth chapter of John. Everything is stilted, complicated, diffuse, meaningless or even brutal. Many passages might be quoted which would be more easily understood if only about one-third as many words had been used. Even Jesus, whose simple, direct, incisive language is the admiration of the world, is represented as using one sentence which is so repetitious as to be all but meaningless (Nephi 21 : 2-7. Originally one sentence).

Whoever was the author of this book had various pet words and expressions which are used over and over again in spite of the absurdity. The words "more" and "more part" are thus repeated; for example: "For a more part history are written upon nine other plates" (Nephi 4: 14). Similarly absurd uses of this

expression are frequent.[1] It should be explained that the reader may never find some of these expressions in the present editions of the Book of Mormon. The Mormons are constantly making changes in the wording and grammar of the book. In 1898 Lamoni Call, of Bountiful, Utah, printed a pamphlet giving more than two thousand changes that had been made in the Book of Mormon up to that time. Some of the changes entirely alter the meaning as well as the wording. Inspiration is claimed for the translation as well as the original of the Book of Mormon. Smith often repeated the statement that "the Book of Mormon is the most correct of any book on earth." Martin Harris said:

There were no delays over obscure passages, no difficulties over the choice of words, no stoppages from the ignorance of the translator; no time was wasted in investigation or argument over the value, intent or meaning of certain characters. . . . The translation of the characters appeared on the Urim and Thummim sentence by sentence, and as soon as one was correctly transcribed the next would appear. . . . But if not correctly written it remained until corrected ("Mystery of the Manuscript," p. 91).

Until the writing was correct in every particular the words last given would remain before the

[1] See Book of Mormon, fourth Chicago edition, 1908, pp. 18, 447, 448, 487, 494, 495, 546, etc. Other pages given refer to same edition.

eyes of the translator and not disappear (Whitney's "Brief History," p. 28. Mormon authority).

The accounts of alleged miracles given in the Book of Mormon are puerile in the extreme. Passing by the absurdities of making fire, the brass ball with its spindles and pointers and the strange compass (pp. 36, 38, 40, 46), we notice the curse of the Lamanites which was a dark skin given to them (who had been fair) that they might not be so enticing to the Nephites (p. 72). But five hundred years afterwards, on their becoming Nephites, their skin became fair again (p. 480). One of their greatest absurdities is the story of Jared's barges. They were built "according to the instruction of the Lord" p. 573), and the bottom, sides, ends and doors were "tight like a dish," and "the length thereof was the length of a tree" (p. 576). These ships were so tight that the people could not breathe, so Jared cried to the Lord for relief and was instructed to make holes in the top and in the *bottom*. Even then there was no light and the people cried out against the darkness. The Lord was obliged to ask the brother of Jared what to do and he readily solved the difficulty for he went forth into the mountain and "did moulten out of a rock sixteen small stones; and they were white and clear even as transparent

glass." These upon being touched by the finger of the Lord became luminous and were placed in the vessels and gave light.

The impossible statements regarding the geography of the world, the increase of people, the feats achieved, are too numerous to mention.

There is a long prophecy (pp. 65–67) in reference to Joseph Smith, in which it is said that he was to be a descendant in direct line of the elder Joseph through Lehi. Now the account further says that all the Nephites were destroyed and only Lamanites (Indians) were left upon this hemisphere. Therefore Smith must have been an Indian, but his mother tells us that he was descended from one Robert Smith who lived in England three hundred years ago. It will not do to say that he was of the "spiritual" seed of Lehi for in the prophecy the expression "fruit of thy loins" is used too often in referring to Joseph.

Towards the end of the career of the Nephites, while pressed upon every side by the Lamanites, the Nephite leader, Mormon, writes to the commander of the Lamanites that if he will meet him at the hill Cumorah he will give battle. This hill was 5,000 miles from the home of the Lamanites and 3,000 miles from the nearest cities of the Nephites (p. 559).

These Lamanites were a peculiar people. In one place they are represented as naked, ferocious savages who do not know enough to make

helmets and other weapons of defense. Yet it is also said that they possessed great cities, sanctuaries, dwelling houses, temples, flocks and herds, and contended for universal salvation (pp. 240, 284, 297, 298, 361 to 366).

There are various anachronisms in the book. In many places expressions are used that were particularly familiar in the days when the book was put upon the market. We find "arms of his love" (p. 59), "chains of hell," "redeeming love," "change of heart" and "the song of redeeming love" (pp. 246–247).

The circulation of the blood was not known until 1619 A. D., yet King Benjamin (126 B. C.) thus speaks of Christ:

> And lo, He shall suffer temptations, and pain of body, hunger, thirst and fatigue, and even more than man can suffer, except it be unto death; for behold, blood cometh from every pore (p. 167).

It was many centuries after this that science knew anything about pores. On pages 324 and 463, writers before the time of Christ describe in a modern way the movements of the sun and earth.

Hundreds of years before they were recorded by John in Revelation xxii. 11, Nephi is represented as *quoting* the words there spoken by our Lord (p. 80). Again this same man quotes the Apostle Paul in the *past tense*, anticipating by hundreds

of years the thirteenth chapter of First Corinthians. Other similar "breaks" might be mentioned.

It is alleged that this book was compiled by Mormon 1,500 years ago, from the records of the Nephites made more than a thousand years before that; yet more than one-fourth of the entire book is made up of quotations, or garbled quotations, from the King James Version of the Bible. If the pretended dates of the Book of Mormon are true, Jesus was a plagiarist quoting parrot-like the sayings that Mormon sages had uttered centuries before He lived. There are scores of cases where modern words, expressions and idioms, wholly unknown two centuries ago, are put into the mouths of crude savages of 2,500 years ago.

This book claims that the people mentioned in it lived on this hemisphere from before the time of Christ until the white man came from Europe. There are well preserved ruins and other remains in abundance throughout Mexico, Central and South America where their great cities are supposed to have been. We have a fairly good idea of the life, civilization, religion, habits, laws and customs which these people had, yet they correspond in no respect to the representation made in the Book of Mormon. The Mormons would have us believe that there was one universal language on this continent and they show specimens of it. The fact is that, during the very

period of which their book tells us, there were unnumbered scores of different languages and peoples. Their writings remain until this day, but not one of them is in any respect similar to that which they claim alone existed and which appeared on the golden plates.

The authentic cities of the ancient world, or their ruins, exist to-day, and in most instances they have the same names. But not one of the cities of the Book of Mormon has come down to us nor is it known where their ruins are. According to the Book of Mormon, the Nephites and Lamanites were originally all Jews, with certain well defined physical characteristics that remain the world over and through the centuries. But the skulls and human bones that have been preserved from that period until this day bear no resemblance to the Hebrew contour, and give us every reason for believing that no white race ever lived on this continent until the coming of the Spaniard. The whole alleged civilization of the Book of Mormon is a myth. The writer incorporated into the life of its people conditions and ideas identical with those held in 1825 with reference to the Mound Builders of the Ohio Valley.

There is not the slightest evidence that the aborigines of this continent anywhere knew anything about the practical use of iron, steel and brass. However, we read:

And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance (pp. 71, 153, 186).

We have abundant evidence as to the fauna of this country but there is not the slightest evidence for believing that previous to the coming of the Europeans there existed here any of our present domestic animals or even others at all similar. The Book of Mormon says:

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals which were for the use of men (pp. 47, 151, 295, etc.).

This book also represents that there was a complicated system of gold and silver coinage among its people (p. 265). Greek and Roman coins have come down to us from before the time of Christ. Various articles have been found in the ruins of this continent where they were left before the time these Jews are alleged to have come, but there is no evidence that a gold or silver *coin* was ever used here before the advent of the Europeans.

We have devoted most of this chapter to the

Book of Mormon for the prophet himself said, "It is the keystone of our religion." It is upon the credibility of this book that the Mormon religion stands or falls. The evidence that has been given in the preceding pages by no means exhausts the material of a similar kind that may be found in it.

The Book of Doctrine and Covenants is composed of seven lectures on faith and one hundred and thirty-six alleged revelations from God said to have been received by Smith, Cowdry, Rigdon, Partridge and John Whitmer. It must be said, however, that most of the revelations were given through Joseph to some one or else given to that other person in the presence of Joseph. It would seem that the Lord could not be trusted to give a revelation to any one unless Joseph was around to see that everything was all right. Space is lacking to mention here the discrepancies between the different chapters of the book and between this book and other sacred writings of the Mormons. An application of the following statement, given in reference to one specific case, may explain them all:

"These discrepancies can best be accounted for by the explanation of different accounts of an event that never happened, and told to conceal one that did happen."

The Pearl of Great Price is composed of the books of Moses and Abraham, an inspired (?)

translation of a small part of the book of Matthew, a portion of Smith's autobiography and the Articles of Faith of the Mormon Church. A large part of the Book of Moses and of the Book of Abraham is made up of direct quotations from the King James Version of the Bible. All told there are only one hundred and three small pages of coarse print.

III

ORGANIZATION AND METHODS OF THE MORMON CHURCH

DANITE OATH

"In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to regard the Prophet and the First Presidency of the Church of Jesus Christ of Latter-Day Saints as the supreme head of the church on earth, and to obey them in all things, the same as the supreme God; that I will stand by my brethren in difficulty and in danger, and will uphold the Presidency, right or wrong, and that I will ever conceal, and never reveal, the secret purposes of this Society, called Daughters of Zion (first name given to Danites). Should I ever do the same, I hold my life as forfeiture, in a caldron of boiling oil" quoted by Linn, p. 192).

III

ORGANIZATION AND METHODS OF THE MORMON CHURCH

WE can do no better here than to give a condensation from the pamphlet "Mormonism; Its Origin and History," by B. H. Roberts:

The Saints believe in the same organization that existed in the primitive church of Christ . . . but in consequence of the early Christian annals, . . . the description exists only in the merest outline. . . . I propose to describe the church or organization as it has been developed not only through the knowledge that may be obtained through the New Testament Scriptures . . . but by the revelations which God gave through the Prophet Joseph Smith.

Priesthood is the power which God delegates to man, by which man is authorized to act in the name or authority of God . . . and so long as he performs his official acts in accordance with the laws of the priesthood . . . it is as valid as if it were done by the Lord Himself.

First there is a division into what are called, respectively, the Melchizedek and the Aaronic priesthoods. The former is the greater, and devoted more especially to spiritual things; while the latter has most to do with temporal concerns.

The officers of the Melchizedek Priesthood are Apostles, Patriarchs, High Priests, Seventies,

Elders. The officers of the Aaronic Priesthood are Bishops, Priests, Teachers, Deacons.

Another division may be recognized based on work, viz., the Foreign Ministry and the Home Ministry. The Foreign Ministry consists of the Twelve Apostles and the Quorums of Seventy. The Home Ministry consists of the High Priests, the Elders, and all the officers of the Lesser Priesthood.

First Presidency

Three presiding High Priests, chosen by the body, appointed and ordained to that office, . . . form the Quorum of the Presidency of the Church. The Presidency presides over all the departments of the church universal, and in it adheres all power, ecclesiastical, legislative, judicial and administrative. . . .

The Twelve Apostles labour under the immediate direction of the First Presidency. They are special witnesses in the name of Christ in all the world. The work of the Foreign Ministry more especially comes under their immediate jurisdiction.

The Seventies

Their special calling is like that of the Apostles—to be witnesses of Christ in all the world. . . . They labour under the Apostles and while others may be, these are expected to fill the callings for preaching abroad instead of others.

Presiding Bishopric

The fourth general council is the Presidency over the Aaronic Priesthood, the Presiding Bishopric which has special jurisdiction over the

temporal affairs of the church, the collection of tithes, supervision of its property, distribution of charities, and so forth.

Standing Ministry

High Priests with the Lesser Priesthood constitute the standing Ministry of the church. From the ranks of the High Priests are chosen the Patriarchs, Presidents of Stakes, High Counsellors, Bishops and their Counsellors.

A Stake

This is a territorial division of the church, embracing several wards and branches. It is presided over by a President who is a High Priest, with two other High Priests as Counsellors . . . subject to the general authorities of the church.

In addition to the foregoing there are other ranks of authority, such as High Councils in each Stake; Patriarchs "to designate the lineage of the Saints," High Priests, Bishops, Elders, Teachers. In fact nearly every male member of the Mormon Church in good standing holds some ecclesiastical office. There are various auxiliary organizations, such as Relief Societies, Sabbath-schools, Young Men's and Young Women's Mutual Improvement Associations, Religion Classes and so forth whose purpose will be readily understood without description. In addition there is an elaborate church educational system with a number of academies in

various parts of the state, culminating in the Deseret University in Salt Lake City. In these purely educational institutions, instruction is given in church history, the Book of Mormon and other sacred books, the lives of the saints (living and dead) and all other subjects that will keep alive their interest in the church. These studies are compulsory for all Mormon youth who attend these schools.

Religion Classes are organized in the public schools wherever they have Mormon teachers and dare to do it. Professedly these classes are held after regular school hours, but the fact is that often they are held before the regular time for dismissal and those wishing to leave find themselves made conspicuous and uncomfortable. In 1904 charges were made of the illegal Religion Classes which the *News*, edited by Apostle Penrose, denied ever existed. Finally they sent a letter to the wrong man as follows:

Office of the Stake Board of Religion Class Work, Brigham City, Utah, Sept. 17, 1904.

DEAR BROTHER:

As the Stake Board of Religion Class Work we earnestly request that you take hold of the work in your school that you have been engaged to teach. As you know, dear brother, the call to the work comes from the Presidency of the church and the call comes to every day-school teacher of our common faith, for the

reason that by education they are the most eminently fitted to take hold of this work. . . . Your special calling is to sow faith of the gospel seed in the hearts of your pupils. . . .

Praying the Lord to bless your efforts, we remain Your brethren,

FRED J. HOLTON,
(Signed) NELS MADSEN,
GEO. W. WATKINS,

Stake Presidency of Religion Class Work.

After this was published and their duplicity again exposed the authorities gave orders for the discontinuance of the Religion Classes which they had asserted never existed.

In 1902 Mr. Roberts gave the numbers in the various offices of the church as follows:

First Presidency	3
Apostles	12
Patriarchs	200
High Priests	6,800
Seventies	9,730
Elders	20,000
Total of the Melchizedek Priesthood	36,745

There are about 25,700 in the Lesser Priesthood and they claim a total membership in the auxiliary organizations of 264,000.

The Mormons are, above all, propagandists. This idea is inculcated into them from childhood. It is not unusual, for example, for a motorman

on the trolley cars in Salt Lake City to "bear his testimony," that is, talk Mormonism to the unknown passenger standing beside him. A strange family moving into any Mormon community is soon visited by some of the priesthood.

They usually make these visits by twos and insist upon gaining an entrance into the house and talking with inmates even though it is not a Mormon family.

When the missionary goes away from home he must make his way as he goes unless he has money to take with him. This does not mean that they *earn* their way. They "sponge" their way off the Gentiles wherever they can gain entrance to a home. Often they seek out some widow and if they gain a lodgment it is sometimes hard to get rid of them. In this way they have established missions in Great Britain, Germany, Holland, Belgium, Denmark, Sweden, Norway, Finland, Russia, Austria, Iceland, Italy, Switzerland, Hindustan, Malta, Cape of Good Hope, Mexico, Canada, Australia, New Zealand, Turkey, Palestine, Japan, Central America, the Island of Jersey, and the Samoan, Hawaiian and Friendly Islands. It must be said that they have had little success in Catholic or pagan countries except as they have proselyted from the converts of evangelical missionaries.

The elders out on a mission in the United

States [1] usually introduce themselves as ministers of Christ. They will not admit that they are Mormons until forced to do so. They present some harmless (?) bit of literature which emphasizes, as they do in their talk, the essentials of Christianity upon which all agree. At first they give their victims the "milk of the word" and do not feed them upon the "meat of the Gospel" until they are thought to be able to bear it. Often these elders seek out deliberately members of churches who are dissatisfied with their church relationships. They flatter them and tell them that they, the really spiritual people, could not well be satisfied with a Gospel which at best is incomplete.

There are certain classes in every community who are easy subjects for the Mormon elders if they can secure the right approach to them. As a rule they are the uneducated, or the foreigners in our city slums. To this latter class the appeal is made of the communistic paradise that the Mormons have in Utah and how they will prosper if they but accept the gospel and move there. Now and then a man of some education is won into their fellowship but such are usually those who are given to beliefs that most people call "queer." People who are superstitious, who be-

[1] For 1909 Mormon missionaries report one million meetings, three and one-half million families visited, and eleven million tracts distributed.

lieve in ghosts, dreams, visions, and spirits, are among those who are easy dupes to the Mormon elders.

A fact not to be lost sight of in this connection is that most of the converts to Mormonism have been at some time members of evangelical churches. Whether at home or abroad the Mormon missionaries seem to have no message for those whom we commonly call the unconverted. The elders are essentially, systematically, deliberately and persistently proselyters. A part of their earnestness is accounted for by the fact that when they have served on their mission fruitfully for two years the church pays their expenses home. If they desire ecclesiastical preferment, they know that much depends upon these first two years, for after that, if they give their time to the work, the church will support them.

To the classes mentioned the elders have a message which appeals when the listener is not able to differentiate between the false and the true. They claim to have had restored to them simple, primitive Christianity with all of its gifts of tongues, healings, miracles of all kinds, and the Apostolic Priesthood with all its powers. They allege that they have established a paradisiacal theocracy where sin never enters. At the proper time the elders tell wondrous stories of their own conversions, coupled with miraculous visions and spiritual demonstrations, and of their

own sufferings and persecutions in the work of their mission. They claim more Bible than we have, more complete and continuous revelations that are "right up to the minute." They provide a way such as no other system claims by which dead relatives may be saved if the living will be baptized for them. Then there is the appeal to the sensual that is made by polygamy; and to the covetous, for all the Saints are represented as being prosperous in this world's goods. In addition there is always held up the prospect of ecclesiastical advancement. Somehow there is an inseparable connection between high office in the church and financial prosperity—and there is a reason. Bishops are usually chosen from among the wealthy or they soon become so. While the women shudder at polygamy and some of the other teachings, there is something attractive to offer them. They are taught the eternity of the marriage relation and that if the wife is faithful here she will be the wife of a god in the hereafter with all the glories attaching to such a state.

The Mormons are great colonizers. They do not allow their people to scatter broadcast—a family here and another there. The church buys a promising tract of land where it wants a colony and then sells to Mormons only. It is practically impossible for a Gentile to buy out a Mormon in a place where the church desires to

retain its hold. If they decide to make a political impression upon a county or state and volunteers do not come fast enough, the authorities will send out a requisition for a certain number of families from certain wards and the bishops must see to it that their quotas are filled. As a last resort sufficient families are "called" to colonize just as they are "called" to "go on a mission." In this way flourishing colonies have been established in Idaho, Wyoming, Nevada, Arizona, New Mexico, California, Oregon, Colorado, Old Mexico and Alberta.

If necessary to accomplish their purpose the church will advance money to the convert from foreign parts or to the colonist going out from Utah in order that he may get started in business but in such cases it never forgets to take a mortgage for the debt at a big rate of interest. This also enables the authorities to have a stronger hold upon the masses. So thoroughly have they colonized the states from the Rocky Mountains west that one authority (*Cosmopolitan*, April, 1911) gives the Mormon population of those states as follows: California, 40,000; Washington, 61,000; Colorado, 83,000; Oregon, 58,000; Montana, 87,000; Utah, 212,000; New Mexico, 24,000; Idaho, 81,000; Arizona, 39,000; Wyoming, 46,000; and Nevada, 22,000. These figures may be large from the religious point of view but they are perhaps not too large from the political

point of view; for thousands who have given up Mormonism as a personal system of salvation, are Mormons, nevertheless, when it comes to politics. The government "Report on Religious Bodies," published in 1909, gives the information that eighty-seven per cent. of all the members of religious organizations (not population) in Utah are members of the Mormon Church. In Idaho the percentage is forty-three; in Wyoming twenty-one, in Arizona thirteen, in Nevada seven, with smaller percentages in the rest of these states. These religious figures would seem to more than justify the figures on population given above. At any rate in the last named states they hold the balance of power, at least in all things vital to themselves. A very significant thing in this connection is that in the Smoot contest only two senators from that region voted against the apostle. One of those was a Democrat and he lost his seat at the next election and turned the state into the Republican column, where it has been ever since. Because of their numbers, organization, solidarity, fanaticism and unpatriotic political intentions, they constitute the gravest menace to our American and Christian institutions.

In every community where Mormons live they exert a political influence out of all proportion to their numbers. In all of these Western states the non-Mormon political leaders hate the Mormons

and their dominating influence, but they cater to them for their own selfish interests and party victory. In the state politics in Idaho they are as thoroughly dominant as in Utah. One instance will show why the Gentiles in Idaho who have any self-respect left do not like Mormon political activity. A few years ago this situation existed in Bear Lake County, Idaho; William Budge was a high Mormon official and was living openly with three women as his wives. The main officers of that county were:

District Judge, Alfred Budge, son of William Budge.

Court Stenographer, Ella Hoge, sister-in-law of the judge.

County Attorney, J. R. S. Budge, son of William.

Chairman County Commissioners, J. R. Shepherd, son-in-law of William.

County Treasurer, E. T. Shepherd, brother of above.

Auditor and Recorder, J. E. Hart, son of counsellor to William.

Duputy Recorder, wife of Hart.

Postmaster at Paris, Idaho, Lillis Budge, daughter of William.

Superintendent Government Assay office, H. S. Wooley, son-in-law of William.

State Senator, W. L. Rich, counsellor to William.

The Sheriff and Probate Judge were Mormons and every postmaster in the county was also a Mormon.

In other words every political office in that county but two was filled by members of the domestic or ecclesiastical family of that one man, William Budge. There is a virtual union of church and state in Idaho as well as in Utah.

Many times when people come from afar to Utah with great expectations they are sadly enlightened before they have been there long. While some who have the money and courage abandon Mormonism almost immediately only a few of these converts have the requisites for freedom, so they suffer and endure as well as they can. Free Americans sometimes wonder why these old-world peasants submit to some of the grinding hardships imposed upon them by the Mormons, but bad as we might consider their lot, they are better off than they ever were in their native lands. At least they have a fair living and will have as long as they are obedient to their superiors, although only the favoured few, who cannot be kept down, or who can be used by the hierarchy, are allowed to accumulate much of a surplus.

Just after the General Conference of the Mormon Church in April, 1903, the Salt Lake *Tribune* published the following:

The authorities of the Mormon Church have ordered George H. Crosby to move to Arizona and locate in St. Johns for the practice of law.

He will close his business in Utah as quickly as possible and migrate with his family to his Southern home. Mr. Crosby was Committee Clerk and Minute Clerk for the last state Senate, and his friends are scattered all over Utah.

Of course, the *News*, the official Mormon paper, denied that such action had been taken by the authorities, but it was guilelessly admitted by Crosby before he realized the bearing of his admission. The reason Crosby was "called" to Arizona was that there was no Mormon lawyer in that county, and he was offered the county attorney's office as soon as he gained his residence. This also was denied, but he went to Arizona and at the first election after gaining his residence he was made county attorney as promised. This illustrates how they go after what they want—and get it.

From the beginning Mormon leaders have insisted upon dictating to their people in the minutest affairs of life. (See Linn, p. 256.) This was true at Kirtland, Far West and even more so at Nauvoo and Salt Lake City. Smith in his autobiography records saying on one occasion: "I remarked that the brethren who came here [Nauvoo] having money, and purchased without the church and without counsel, must be cut off." The *Nauvoo Neighbour* of December 27, 1843, had an official church notice in it which said: "Let all brethren consult President Joseph

Smith . . . and purchase their land from him . . . and they will be glad they did."

At Salt Lake City, Young did not want the mines developed and he told the people publicly that if they went to the mountains and secured pouches full of gold there would be no gold in those pouches when they got back to the city (Linn, p. 434). He well knew that if gold were produced in paying quantities nothing could keep out a great influx of Gentiles. On another occasion he said:

> I say rather than that apostates should flourish here I will unsheath my bowie knife and conquer or die. Now, you nasty apostates, clear out, or judgment will be put to the line and righteousness to the plummet (JD, I, 82).

Tullidge in his "History of Salt Lake" says (pp. 246–247): "To become a merchant was to antagonize the church and her policies, so that it was almost illegitimate for Mormon men of enterprising character to enter mercantile pursuits."

Young's city police spied on the Mormons who traded at a Gentile store and they were treated accordingly. Those who had the temerity to question Young's conduct were at least cut off from the church—many were cut off from the earth—and he promised in addition that those who did not "get on the Lord's side" would be hewn down with the broadsword (JD, III, 266).

To-day the president of the church, Joseph F. Smith, is president also of many of the largest business corporations in Utah and a director in more interests than he can remember offhand. Among them are the following:

Zion's Co-operative Mercantile Institution.
State Bank of Utah.
Zion's Savings Bank and Trust Company.
The Utah-Idaho Sugar Company (part of Sugar Trust).
Salt Lake Knitting Company.
Consolidated Wagon and Machine Company.
Home Fire Insurance Company.
Beneficial Life Insurance Company.
Inland Crystal Salt Company.
Deseret News Publishing Company.

His successor will be president of these same concerns by virtue of his office.[1] Woe be to any one who attempts to enter into competition with any of these business interests of the Lord! The very tithes that a member pays into the church may be used by one of these church corporations to crush out the business of the very man who contributed them.

Not only do the Mormons make leagues with political parties but the business interests of the aforementioned concerns, as well as others, are

[1] The anti-Mormon public is beginning to ask if the Mormon Church is not a gigantic "Trust," and so in violation of the Sherman law.

so great that they have the backing of some of the most gigantic commercial organizations in the country.

They are not above petty persecutions of one who has offended them but whose business is really of small value. One man who became a Mormon in England moved to this country, but after living in Utah some years discovered that Mormonism was not all he had hoped for. He abandoned the church and earned a living as a shoemaker. He had a fair trade until summoned to give evidence in the Smoot case. This evidence was damaging to the Mormon cause. On his return from Washington he found that, under instructions from the church, three new shoe shops had been opened close to his, and that all the Mormon trade was transferred to them. In one of the smaller cities the only jeweler enjoyed a good trade until he apostatized and joined an evangelical church. Immediately a Mormon young man was "called" to go East and learn the jewelry business and on his return was set up in business by the church authorities to run the apostate out.

Much is said of the coöperative methods of the Mormons when in fact there is very little of anything of the sort. The Zion Co-operative Mercantile Institution is the greatest wholesale and retail concern in Utah. It is not coöperative in any sense but is a very close corporation con-

trolled exclusively by the church, which means in reality a very few of the favoured high ecclesiasts. The same may be said of the great beet-sugar factories. All of the employees of the church corporations have their tithing deducted from their wages on pay day. Worse than that, although a mere pittance of the public poor funds is distributed by Mormon officials, the Mormon bishop collects a tenth of this for his church.

The church business houses do not treat their own people with as much consideration as they do the Gentiles. For example, the Consolidated Wagon and Machine Company, having branches all over Utah, will sell the average Gentile a machine for less and upon easier terms than it will to one of their own Mormons. This must be either because the Mormons think that the Gentiles are more trustworthy, or that the Mormons are obliged to trade with them anyhow and they can, therefore, charge them what they wish. The first reason is hardly creditable to the Mormon people and the second is surely not to the church.

The Mormon Church has always attempted to dictate to the courts or to usurp their functions.

Courts of civil jurisdiction are instituted and regularly carried on, trying all kinds of property questions, including titles to lands, with appellate

courts, and ending with the First Presidency as the court of last resort. The defendant must submit to the jurisdiction of the court under penalty of excommunication and ostracism, and judgment or decrees are in like manner enforced.

In the Birdsall case, concerning which the full official record is contained in the testimony in this case, involving title to land, the accused was involuntarily compelled to appear and defend (Smoot Case, Arguments, 46).

In the case above mentioned one Leavitt claimed that Isaac Birdsall had alienated in some way to him a portion of his government homestead, but that he, Birdsall, had "relinquished" it to his daughter Cora, who "proved up" on said claim in 1896 and refused to deliver to him the property claimed by Leavitt. Now, regardless of whatever moral right Leavitt may or may not have had, every one knows that it is against the federal law for a man to sell, mortgage or otherwise place any lien against any homestead before he has proved upon it. Moreover any such lien is illegal, so that Leavitt could have no possible standing in law, yet the bishop's court decided in his favour. Then Cora asked permission of the First Presidency to take the case into the civil courts and was told that she must "follow the order provided of the Lord to govern" in her case. The decision of the bishop's court was affirmed by all the upper

Mormon ecclesiastical courts but Cora still refused to deed the property over to Leavitt. She was then excommunicated, June 19, 1903. This excommunication so terrified her that she became demented, which the priesthood said was a visitation from heaven for her sin " in failing to abide by the decision of the mouthpiece of God."

The Mormons are often lauded as the finest farmers in the world. If one desires to see Mormonism as it really is, religiously, ecclesiastically, industrially, agriculturally or, in fact, from any point of view, he must leave the paths that are beaten by the tourist and globe-trotter and get into the regions where little of outside or Gentile influence has percolated. There he will see sweet clover, sunflowers and noxious weeds growing as high as his buggy top in the roads, in the orchards and in the midst of other growing crops. Many a community, long settled by the Mormons and cultivated in an indifferent way, has had to wait for its real development for the coming of the Gentile with his greater thrift, ingenuity and enterprise.

A high Mormon ecclesiastic, prominently connected with the Mormon beet-sugar industry, said recently that the average Gentile would raise from two to four more tons of beets per acre than the average Mormon. He further stated that because of better care given them and intelligence used in growing them a Gentile's

beets would have from ten to twelve per cent. more sugar than those of his Mormon neighbour.

Utah is a state of magnificent natural resources and in view of this it is a significant fact that during the last decade it had the lowest percentage of increase in population of any of the states from the Rocky Mountains to the Pacific Coast. The others averaged an increase of more than sixty-seven per cent., while poor old Utah brought up the rear with less than thirty-five per cent. There is a reason!

Formerly the Mormon Tabernacle was open at all times to any one who wished to enter. To-day the building is kept locked and the visitor is obliged to go to the Bureau of (mis) Information on the temple grounds. The purpose of this is to oblige every one to come in contact with the Mormon "missionaries" who are kept there for that purpose. The visitor is engaged in conversation as long as possible on Mormonism and its doctrines, his pockets are filled with all the literature he will carry and finally, after he has registered his name and address, he is given a guide who shows him through the tabernacle. The guide is all the time talking up the doctrines of his church. If the visitor has given his correct name and address, Mormon literature will be sent him for months after he has gone away.

The most attractive Mormon young women

are sent to Eastern universities and women's colleges, at the expense of the church, to "bear testimony" to the Gentiles. It is a distinct part of their mission to defend Mormonism and polygamy and to soften the prejudices against their people. These girls work their way into sororities and use such organizations, both local and national, to further their purposes.

In recent years Mormon women have sought entrance to all the women's lodges and clubs of Utah. They have exerted powerful influence upon these bodies and have done much to prevent the passage of any resolutions unfavourable to themselves. The Mormon headquarters know, as if by wireless, all that takes place in these organizations. Mormon women, acting upon committees of various women's societies, have openly refused to sanction proposed movements until they have "taken counsel" (received orders) from their church authorities.

While acting as representative abroad of one of our most powerful national women's organizations, Susan Young Gates, daughter of Brigham Young, defended polygamy in scores of the most famous parlours in various countries of Europe.

To show what methods the church employs even to this day we will give, just as he wrote it for the author, an experience of one whom we will call Mr. William Sherman Grant. This

man's real name would be known all over America by Christian workers.

I had an engagement in Winnepeg, Manitoba, November, 1907. After speaking on Sunday a reporter for one of the papers called for an interview on Monday. In the course of my conversation I mentioned that I purposed while in Calgary to go down into Raymond and look over the Mormon settlements there. I wanted to find if there was any ground for Bishop Whitney's prediction that Alberta would be a future Mormon stronghold.

Incidentally I mentioned to the reporter that the Canadians seemed not to realize the danger that was threatening them. This, of course, found place in the published interview.

Not less than half a dozen times while travelling westward I was accosted by persons on trains who mentioned my intention to go down into Alberta. On two occasions hotel clerks referred to it, having seen my name on the register. The first incident, however, that impressed me as irregular was when I registered at the Yates Hotel in Calgary. I found a letter asking me to call up a certain telephone number as soon as I arrived. I did so and the man simply wanted to know when I arrived and when I was leaving. On investigation I found that the man was a Mormon bishop.

When I registered in the hotel in Vancouver I was accosted by a stranger who asked many impertinent questions about my trip. He also was a Mormon bishop.

In Victoria I received another letter asking

me to call up a certain telephone number but on finding that this man was also a Mormon bishop, *I did not call him up* but went to four other hotels to see what I could find, and found the same communication at each. They evidently wanted to keep tab on me.

My plan was to return East directly from Victoria but I was obliged to change my course and finally returned through Salt Lake City. There I went to the Mormon Bureau of Information and registered as William Sherman, rather than as W. S. Grant, my usual signature. A guide showed me over the grounds. I drew him on and found that he knew all about the movements and utterances of W. S. Grant while he was in western Canada. He told me that Mr. Grant was last located in Victoria and was headed for Salt Lake City and would probably arrive that very day, and that when he registered at their bureau they "had a bunch to hand out to him."

It is needless to say that they never saw Mr. Grant. After suffering this careful and systematic espionage for two weeks, I was glad to return home without further dealings with my Mormon friends. It made me realize what might have happened to me in an earlier day.

After all that has been learned about the Mormons, is it any wonder that our intelligent, patriotic, Christian citizens object to the Mormons and their methods? That all who think unfavourably of them are not bigots may be seen from the facts which follow:

Stephen A. Douglas, former champion of the

Mormons on the floor of the United States Senate, in a speech at Springfield, Ill., June 12, 1856, called Mormonism "this loathsome, disgusting ulcer" (New York *Times*, June 23, 1856).

President Buchanan, in his message to Congress, December 8, 1857, said:

"All officers of the United States, judicial and executive, with the single exception of two Indian agents, have found it necessary for their own safety to withdraw from the territory [of Utah]."

In 1860 the national House of Representatives declared that the Mormon Church "had such monstrous powers and arrogant assumptions as are at war with the genius of our government."

President Hayes, in his message in 1880, recommended that "the right to vote, hold office or sit on juries in the territory of Utah be confined to those who neither practice nor uphold polygamy."

President Garfield said in his inaugural address:

"The Mormon Church not only offends the moral sense of mankind by sanctioning polygamy, but prevents the administration of justice through the ordinary instrumentalities of law. Congress should not allow any ecclesiastical organization to usurp in the smallest degree the functions and powers of the national government."

Presidents Arthur and Cleveland also spoke

most scathingly of the whole Mormon system and recommended drastic legislation.

A. L. Thomas, Governor of Utah, in his report for 1889, page 25, uses this language:

That instinctive love of country, which is the distinguishing characteristic of the American people, does not find a responsive sentiment in Utah. The orthodox Mormon, in every political and business act, puts the church first, country afterwards. It cannot be otherwise, for the priesthood claims all government but its own to be illegal, and claims a separate political destiny and ultimate temporal dominion, and by divine right.

Verdicts of many courts from the highest to the lowest might be quoted to show the spirit of the Mormons. One will suffice, for it is part of the finding of the United States Supreme Court as given by Justice Bradley in the Escheat case (136 U. S. 1):

It is unnecessary to refer to the past history of the sect; to their defiance of government authorities, to their attempt to establish an independent community, to their efforts to drive from the territory all who were not connected with them in communion and sympathy. The tale is one of patience on the part of the American government and people, and contempt of authority and resistance to law on the part of the Mormons. . . . Then look at the case as the finding of facts presents it; we have before us—Congress had before it—a contumacious

organization wielding by its immense resources an immense power in the territory of Utah, and employing these resources and that power in constantly attempting to oppose, thwart and subvert the legislation of Congress and the will of the government of the United States. . . . Notwithstanding the stringent laws which have been passed by Congress; notwithstanding all efforts made to suppress this barbarous practice, the sect, or community, composing the Church of Jesus Christ of Latter-Day Saints, perseveres, in defiance of law, in preaching, upholding, promoting and defending it.

Though this opinion was handed down nearly twenty years ago it may truly be said to represent the attitude of the Mormon of to-day in so far as he puts his belief into practice.

IV

MORMONISM AS A RELIGION

The Mormons claim there was no church or Gospel or possibility of salvation for any one on earth for about 1,700 years prior to the coming of Joseph Smith.

"When what was left of the form of Christianity became allied to the softened paganism of the Roman Empire . . . the Church of Christ was gone, without even a shadow of its presence to be seen upon the earth . . . the living and the dead were left in the spiritual darkness of the centuries of apostasy to wait until the dawning of the great and last dispensation."—*Mormon Doctrine, 28, 29.*

If Brigham Young and Joseph Smith, who made Mormonism, did not know what Mormonism was, then no lesser Mormon of to-day can tell us. If they were true prophets of God, as both they and the present leaders claim, then they told the truth about Mormonism. . . . If they did not speak truly, as their successors imply by their course, then they were not sent of God but of Satan, and the whole system falls with their claims. What was true of Mormon doctrine then must be equally true now. Mormonism cannot go back on itself at convenience, but must stand or fall by the utterances of its great leaders."—*John D. Nutting.*

IV

MORMONISM AS A RELIGION

THE Mormons make a great deal of their Articles of Faith, and well they may, for these articles are the most respectable part of Mormonism. They are printed on leaflets which advertise various stores, they are pressed into the hands of tourists as they alight from the trains, they are put into little racks in depots and hotels hundreds of miles from Salt Lake City, they are printed on letter-heads by Mormon business firms, and in every way brought to the attention of the public.

The Christian worker who has heard about the horrible Mormon doctrines is astounded to see how closely these articles accord with the belief of evangelical Christianity. They do if the words used mean the same to Mormons that they do to others. If they do, and if these articles contain their *whole* belief, there is comparatively little to which we could object, but the fact is that these articles give a stranger absolutely no idea of what Mormons really believe.

Mormon Articles of Faith

Article 1. We believe in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost.

Article 2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

Article 3. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Article 4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Article 5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

Article 6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

Article 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Article 8. We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

Article 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God. (See under 7 and 8.)

Article 10. We believe in the literal gathering of Israel and in the restoration of the ten

tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

Article 11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

Article 12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law.

Article 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

These Articles of Faith are misleading from two points of view; first because of their deceptive use of words and, second, because they make no mention of many of the most important Mormon doctrines and practices.

To illustrate let us carefully examine the first article. Any evangelical Christian would endorse it as it stands, but does it mean what it says? Do they get from the terms "God," "Jesus Christ" and the "Holy Ghost" the same meanings which those terms have had ever since

Christ came? We shall interpret these terms by authoritative utterances found in Mormon publications bearing the official imprint and approval of the Mormon Church.

"Are there more Gods than one? Yes, many" (Cat., p. 13). "God Himself was once as we are now, and is an exalted man" (JD, VI, 4). "And you have got to learn how to be Gods the same as all the Gods have done before you" (Comp., 283). "He [Adam] is our Father and our God and the only God with whom we have to do" (JD, I, 50). "There is no other God in heaven but that God who has flesh and bones" (Comp., 287). "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him" (JD, I, 50). "Jesus Christ and the Father are two persons, in the same sense that Peter and John are two persons . . . possessing every organ, limb and material part that man possesses" (Key, 42). "Each God through his wife, or wives, raises up a numerous family of sons and daughters . . . for each father and mother will be in a condition to multiply forever and ever" (The Seer, I, 37). "His chief glory will be to bring to pass the eternal life and happiness of his posterity" (Witness, 462).

The following quotations are taken from the Key to Theology, pages 37 to 45:

Beings which have no passion have no souls. . . . But every one who is eventually made

perfect, raised from the dead, and filled or quickened with a fullness of celestial glory, will become like them [the Gods] in every respect, physically, and in intellect. . . . Gods, angels and men are all of one species, one race, one great family, widely diffused among the planetary systems as colonies, kingdoms, nations, etc. . . . An immortal man possessing a perfect organization of spirit, flesh and bones, and perfected in all his attributes, in all the fullness of celestial glory, is called a God. . . . Again it follows that in the use of this power, by consent and authority of the Head, any one of these Gods may create, organize and people and enjoy worlds on worlds . . . each of them can find room in the infinitude of space, and unoccupied chaotic elements in the boundless storehouse of eternal riches, with which to erect for himself thrones, principalities and powers, over which to reign in still increasing might, majesty and dominion, forever and ever. . . . It is, therefore, an absolute impossibility for God, the Father, or Jesus Christ, to be everywhere personally present.

A little further explanation is necessary to show their idea of the origin of the race. The devil's punishment consists in not having a body and therefore he cannot enjoy the pleasures of the body and cannot have even a probation for exaltation. These gods propagate spirits which inhabit the air waiting for "tabernacles of flesh," for the "principle of happiness consists in having a human body." Only in this way can these

spirits become candidates for eternal glory and the "greatest exaltation." Therefore it is the duty of every good Mormon to provide as many as possible of the tabernacles of flesh (human bodies) for these waiting unembodied spirits. Notice how this idea is articulated with polygamy, for in turn those who are faithful (that is, propagate numerously) are sent to people other worlds and rule over them as Adam does over this. The favourite hymn of the Mormon Church is based upon this idea. It was written by Eliza R. Snow, the first woman "sealed" to Joseph Smith. After his death she became the polygamous wife of Brigham Young. She was also a sister of another president, Lorenzo D. Snow. The hymn follows:

Oh, my Father, Thou that dwellest
In the high and glorious place;
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation
Did my spirit once reside.
In my first primeval childhood
I was nurtured by Thy side.

For a wise and glorious purpose
Thou hast placed me here on earth
And withheld the recollection
Of my former friends and birth.
Yet ofttimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy spirit from on high,
But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare.
Truth is reason; truth eternal
Tells me I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

This doctrine is not obsolete, for in the Salt Lake City Tabernacle, February 24, 1907, a high Mormon ecclesiastic used this hymn as his text and in the course of his sermon said:

The family in all its relations will exist throughout the countless ages of the world to come. My wife and mother will not be sexless beings in the hereafter. I insist that I will enjoy with them there all the same pure and holy emotions that I have felt in this life.

If further evidence of the sensualism of the whole system is needed note the following:

This individual spiritual body was begotten by the heavenly Father, in His own likeness and

image and by the laws of procreation. It was born and nurtured in the heavenly mansions. . . . The spirits which kept their first estate were permitted to descend below and obtain tabernacles of flesh (Key, 56–57).

This is practically a revival of the ancient Phallic religion or equivalent to the introduction into America of the worship of the Hindu Siva. It may be further said that there are passages in the Mormon books so much more gross than these that we could not quote them here.

Concerning Christ Brigham Young declared (JD, I, 50), "He was not begotten of the Holy Ghost." In a sermon (JD, II, 81, 82) Apostle Hyde declared that Christ was married to the two Marys and Martha at the wedding in Cana of Galilee. From the passages in the fifty-third chapter of Isaiah, "He shall see His seed" and "Who shall declare His generation?" Hyde argued that Christ must have been married and that He also had children. He also claimed that the use of the term "Lord" by the women at the sepulchre was equivalent to saying "husband."

The one hundredth anniversary of the prophet's birth came on a Saturday in 1905 and the following Monday was Christmas. On the Sunday intervening a great celebration of the "Two Birthdays" was held in the Salt Lake Tabernacle. The whole front end of the tabernacle ceiling was lined with light blue bunting studded

with many stars. On either side of the organ were two large stars cut in the bunting which were illuminated by electric lights from behind. These two stars represented Jesus and Joseph Smith. Both here and in the addresses, Jesus and Joseph Smith were recognized as of equal magnitude in the Mormon firmament.

The teaching concerning the Holy Spirit may be seen from the following:

> The Holy Ghost comes only by the laying on of hands by the priesthood (Mormon Doctrines, 16, 17). This leads to the investigation of that substance called the Holy Spirit. . . . There are several of these subtle, invisible substances as yet little understood by man, and their existence is only demonstrated by their effects. Some of them are recognized under several terms, electricity, galvanism, magnetism, animal magnetism, essence, spirit, etc. The purest, most refined and subtle of all these substances, and the one least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit. This material, like all others, is one of the elements of material or physical existence and therefore subject to the necessary laws which govern all matter as before enumerated. . . . (Key, 46.)

No one would ever dream of reading into their Articles such meanings as these. Do such definitions of the character, attributes and activities

of the Holy Spirit satisfy the evangelical Christian? Repeatedly He is referred to as "it": "Like electricity *it* is imparted by the contact of two bodies through the channel of the nerves."

In article three they profess to believe in the Atonement of Christ but only "by obedience to the laws and ordinances of the Gospel." But in their Compendium (8, 9) they say that faith in the atonement of Christ saves no one, and that men are saved by a life of good works. Talmage (Articles of Faith, 120) says that the doctrine of justification by faith is evil and only evil. No one can be saved without baptism (Cat., 40) and all who are not Mormons will be damned (J. D. 1; 339).

The Mormon interpretation of article four follows:

BAPTISM.

There is but one kind of baptism . . . any other kind of baptism is spurious and of no effect. The living may be baptized for the dead. . . . The living relatives . . . stand in name and place of the departed and receive the ordinances to be placed to the credit of the dead. . . . The place for these administrations is in a temple built to the Most High God, after the pattern revealed. . . . The fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while they were in the body (Mor. Doc., 38, 40).

There is a set mode by which this great gift

[the Holy Spirit] is conferred upon mankind . . . the laying on of hands by men who have themselves received it and have been called of God and ordained to administer it (Mor. Doc., 16, 17).

No one would think by reading article five that the chief hierarchs of the Mormon Church claim the utmost of authority over the priesthood and all others under them, yet here is what they say:

Men who hold the priesthood possess divine authority thus to act for God; and by possessing part of God's power they are really part of God. . . . Men who honour the priesthood in them honour God, and those who reject it reject God (Witness, 187).

I would just as soon think of heaven entering into chaos and of the throne of God being shaken to its foundation as to think that the priesthood of the Son of God had gone wrong in its authority (President Cannon, in tabernacle, April 5, 1897).

Their priesthood gives them the right to advise and instruct the Saints, and their jurisdiction extends over all things spiritual and temporal (Sermon by President Gowan, *Logan Journal*, May 26, 1898).

Whatever I might have obtained in the shape of learning by searching and study respecting the arts and sciences of men, whatever principles I may have imbibed during my scientific researches, yet if the prophet of God should tell me that a certain theory or principle which I

might have learned was not true, I do not care what my ideas might have been, I should consider it my duty at the suggestion of my file leader to abandon that theory or principle (Woodruff, JD, V, 83).

If brother Brigham tells me to do anything it is the same as though the Lord told me to do it. This is the course for you and every other saint to take (Apostle Kimball, JD, I, 161).

At the Smoot investigation the present president of the Mormon Church, Joseph F. Smith, declared that they did not pretend to exercise control over any one except in spiritual matters, yet this same man said at Provo, "When a man says you may direct me spiritually but not temporally, he lies in the presence of God" (*News*, April 25, 1895).

Space to deal thus with all of these articles is lacking, though all might be treated in a similar manner. In articles eight and nine, their expressed faith in the Bible as the Word of God is modified by 'so far as it is translated correctly.' How much this means is seen by the following:

Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible, in its present form, to be a perfect guide? Who knows that even one verse of the Bible has escaped pollution, so as to convey the same sense now that it did in the original? (Divine Authority of BM, 218).

Thou fool that shall say a Bible, a Bible, we have got a Bible, and we need no more Bible. . . . Ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written (BM, II; Nephi 29: 6-10).

Wilford Woodruff is a prophet and I know that he has a great many prophets around him, and he can make Scriptures as good as those in the Bible (Apostle, afterwards President, J. W. Taylor, Conference, April 5, 1897).

It does not at all trouble the Mormons that their books or revelations contradict each other, for President Woodruff, at the conference just referred to, placed the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price on the pulpit and said, "Compared with the living oracle these books are nothing to me." That is to say, the president of the church is the mouthpiece of God and whatever he says has authority even though it contradicts all of their sacred books, because it is the most recent expression of the mind of God. The writer has attended scores of services in the tabernacle in Salt Lake City, in other parts of Utah and adjacent states and has seen the Bible used in such services but once. A friend states that he has attended fifty-four Mormon services and has never seen the Bible used.

Another friend was discussing Mormonism

with Bishop Chipman, of American Fork, Utah, and the bishop declined to accept as true certain Bible verses. He was reminded that he had quoted Scripture to prove his point and that if it was authoritative in one place it must be in another. The bishop replied: "I quoted the Bible just because you fellows believe in it." This reply illustrates fairly the attitude of the average Mormon towards the Word of God. Just remember this when some Mormon elder calls at your door and in his pious cant tells you of his reverence for the Bible.

From article eleven one would think that they took exceptionally high ground with reference to evangelical churches but in other places they say that the ministry of the Christian churches is:

A spurious priesthood destitute of divine authority, divine inspiration and power . . . set up by ambitious and designing men . . . base counterfeit of the true and heavenly coin (Mor. Doc., 21).

Such persons [ministers, etc.] are "false teachers" and the wrath of God is kindled upon them (Cat., 44).

Any person who shall be so wicked as to receive a holy ordinance of the Gospel from the ministers of the apostate [Christian] churches will be sent down to hell with them, unless he repents of the unholy and impious act (Seer, I, II, 255).

Article twelve seems all right until we get their point of view from such utterances as follow:

The priesthood holds the right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges (Key, 70).

The priesthood will bear rule, and hold the government of the kingdom under control in all things (JD, II, 189).

The priesthood is the legitimate rule of God whether in the heavens, or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule (JD, V, 186).

These explanations are very important as proving the menace of Mormonism to our political institutions. That these sentiments are not obsolete we need only to read (*News*, December 6, 1900) what the present "Prophet, Seer and Revelator" said to his people on this point: "The question with me is . . . when I get the word of the Lord as to who is the right man [to vote for] will I obey it, no matter if it does come contrary to my convictions?"

No fault could be found with their last article if it really meant what it says. In this connec-

tion an utterance from Brigham Young is interesting, to say the least. It is pleasant to be able to agree, in part, with what that vigorous man said about his own people:

> I have many a time in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. . . . We can beat the world at any game. We can beat them *because* we have men here that live in the light of the Lord, that have the holy priesthood and hold the keys of the kingdom of God (*News*, VI, 91).

It is to be doubted if any more blasphemous statement can be found in the English language than the reasons why Mormons "can beat the world." After such a statement from Young the Mormons have no right to complain at anything that may be said about them by others.

It is evident that these Articles of Faith are misleading because no one could possibly get the Mormon idea by studying them, and because of what they omit. No man can be a Mormon in good fellowship and standing to-day without believing and practicing these omitted doctrines.

There is no hint of them in the published articles unless they may be supposed to be included in the "etc." of article seven.

In this "etc." not one word is said about the "everlasting covenant of polygamy" in which they must abide or be "damned," in spite of the fact that "no one can reject this covenant, and be permitted to enter into my glory" (DC, 132). Joseph F. Smith said to a General Conference of the Young People's Mutual Improvement Association, held in the Salt Lake Tabernacle, June 5, 1904:

> There is no exaltation for any man without a woman nor for any woman without a man. . . . Alone is not in the likeness of God. There is no exaltation or eternal progression without a wife. We must live as God lives. [Note the inference.] Marriage is eternal. Neither man nor death can separate. The only thing that can separate is absolute apostasy from the Mormon Church. Then his once wife, or talent, as Jesus put it, will be taken from him and given to one who has ten. This is the *most vital principle of the Gospel*. It involves the well-springs of life.

This same man is one of those who in order to secure statehood promised not to teach polygamy and who, under oath during the Smoot investigation, said that he did not teach it. Be that as it may, it would seem that the "most vital principle

of the Gospel" ought to be mentioned in the Articles of Faith.

It may be stated without fear of successful contradiction that the older Mormons, and the present hierarchy (which absolutely controls the affairs of the church), are living up to this omitted doctrine as nearly as they dare. The same may be said with reference to the other omitted doctrines.

The Articles do not mention tithing, yet the Mormon Church demands that every convert shall pay into its treasury one-tenth of all his possessions, and thereafter, one-tenth of his annual income. This is the *sine quâ non* of a good Mormon. If he does not leave this undone he may do almost anything else, and still retain his standing in the church. Contrary to the usual supposition these tithes do not go to pay the expenses of the local meeting-house or worship. This money goes to the centralized hierarchy at Salt Lake City, which has never given an account of how much has been received or of what has been done with it. At each general conference the leaders appoint an auditing committee from among themselves and the report is given briefly, in the most general terms. Nor does this tithing end the financial obligation of the Mormon to his church. The first Sunday of every month there must be a fast and what has been saved in this way must be brought to the

priesthood. All local expenses, such as the building of meeting-houses, their repairs, literature, lights, heat and everything else must be borne by the local worshipers in addition to their tithes. Some official statements follow:

It is a day for the tithing of my people; for he that is tithed shall not be burned at his coming" (DC, 64, 23). A record is also kept of all people who are not tithe-payers, so that it might be known who are faithful and who are not (*News*, April 10, 1900).

The tithing books are also the books from which the faithful dead are called up. Presiding Bishop Preston (who has charge of the tithing) said "that we should be judged out of the books and that all would be judged according to their works" (*News*, May 30, 1898).

The doctrine of brother Joseph is, that not one dollar of that you possess is your own; and if the Lord wants it to use, let it go, and it is none of your business what He does with it (Young, JD, I, 340).

Every adult male member is expected, upon "call," to spend at least two years on a "mission" at his own charges wherever the authorities may direct. If a poor man is "called" his ward sometimes gives him a farewell benefit dance or in some other way raises money to send him off. His poor wife must struggle along as best she can at home to support herself and babies and send some of her pittance to her husband that he

may carry on his missionary work. People often wonder at the self-sacrifice of these Mormon elders. It must be borne in mind that they are not volunteers. They are "called" to go which means that they would be ostracized socially, boycotted commercially and practically excommunicated from the church should they refuse. Not infrequently these missionaries heap the vilest curses upon the authorities for sending them but they go just the same. A bishop may have the monopoly of some industry in his town and some bright young fellow may cut in on his trade. The bishop then sees to it that the impudent offender is sent away on a two years' mission. It is said that elders who are faithful, "Shall not be weary in mind, neither darkened, neither in body, limb or joint, . . . and they shall not go hungry nor athirst . . . therefore let no man among you from this hour take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom" (DC, 84, 86).

In spite of this injunction they do not go without purse or scrip but provided with as much money as their condition warrants. They go two by two and usually one of the two is a man of some experience who sees to it that his companion, a novice, does his full part.

If comparisons with Gentiles, "who preach for money," as the Mormons charge, are desired, consider the fact that most of our evangelical minis-

ters spend not two, but four, seven or even ten of the best years of their lives at their own expense, that they may fit themselves for the ministry of Christ.

Although there is not so much as a suggestion in article four that the Mormons believe in baptism for the dead that is not all of it. They believe that the Gospel will be preached to departed spirits in the next world, and as no one can be saved without baptism every good Mormon is baptized for as many of his dead relatives as possible.

When the lost spirit accepts the Gospel this proxy baptism becomes efficacious for his salvation. If it is not convenient for the one concerned to be baptized for his dead relatives he can hire "temple workers" to be baptized in his stead. These "temple workers" are usually old people who make their living in this way. It is held that this proxy baptism—once removed—is just as efficacious as the other. We quite agree. But still further, if one wishes to be baptized for his ancestry farther back than he has their names, he can take his troubles to one of the patriarchs who, by inspiration, will provide him with a correct list of his ancestors as far back as he is willing to pay for them. "To them (patriarchs) is given the power by the inspiration of the Lord to designate the lineage of the saints, and in their blessings point out the possibilities to which they

can attain through their faithfulness" (Roberts, p. 62).

The Mormons do not like to be reminded that they ever practiced the doctrine of blood atonement and of course it is not mentioned in their Articles. That doctrine is, in brief, this: there are certain circumstances (especially in cases of threatened apostasy) when the only way to save a man's soul is to kill him. Under the guise of this beneficent doctrine the "Danites" or "Avenging Angels," as they were variously called, put out of the way men who were offensive to the church. These avengers were under the direct personal supervision of the president of the church and sworn to obey unquestioningly his slightest command. The doctrine is not practiced now but was taught and practiced when they dared to do so, and in the history of Utah and Mormonism hundreds have been ruthlessly slain in harmony with its teaching. It has the sanction of no less a man than Brigham Young:

> Will you love your brothers and sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? That is what Jesus Christ meant [by "love thy neighbour as thyself"]. I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. . . . The wickedness and ignorance of the nations forbid this principle being in full force, but the

time will come when the law of God will be in full force. This is loving our neighbour as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, *spill it. . . . That is the way to love mankind* (JD, IV, 219, 220).

John D. Lee in "Mormonism" declares that until after the railroad was built across the state it was a rare thing for a man to escape from Utah with life and property secure. Fathers have been known to assist in the assassination of their own sons for no other crime than that they were quietly trying to leave Utah and the thralldom of Mormonism. In recent years the Mormons have vigorously denied that such a doctrine was ever taught or practiced. But a pamphlet was written a few years ago by one of the apostles, C. W. Penrose, in which after making many denials he says, referring to Young's language just quoted:

Do we need the same language now? I hope not: but if there was any need of it, it would be just as applicable now as then. . . . After baptized persons have made sacred covenants with God, and then committed deadly sins, the only atonement they can make is the shedding of their blood. At the same time the laws of the land, and the prejudice of the nation, and the ignorance of the world are such that this law

cannot be carried out, but when the time comes that the law of God should be in full force upon the earth, then this penalty will be inflicted for those crimes committed by persons under covenant not to commit them.

In other words Penrose, a living apostle, declares his belief in the doctrine just as Young preached it and also that when they are able to live this doctrine as they desire, they will see to it that the old reign of terror under the Danites is revived. The Articles of Faith make no mention of the "Endowments" that take place in the temple at Salt Lake City. Here also are performed baptisms for the dead and other secret ceremonies. Before this temple was dedicated, large numbers of Gentiles were invited to go through it but since the dedication no Gentile eyes have desecrated the interior. Not even every Mormon can get in. One woman told the writer that she joined the Mormon Church purely out of curiosity to see what was in the temple and to know its secrets. She said that she had been faithful for ten years but had never been able to gain the desired admittance within its sacred walls. The "Temple Mormons" are a higher class than the others and look down upon their less fortunate brethren much as did the old time Pharisee upon the Jew "without the law." As the Temple Mormons rank higher in this life so, they claim, they will hereafter, for only such

can ever hope to become ruling gods in the next world and enjoy the greatest exaltation.

Even a Temple Mormon cannot get into the temple unless he has some business there that can be transacted nowhere else. Then he must have a certificate from the bishop of his ward, countersigned by the president of the Stake of which his ward is a part, stating that he is of undoubted loyalty, has paid his tithing to date and is obedient in all things to his superiors.

The secrets of the ceremonies have been exposed by various persons who have abandoned Mormonism. As totally unconnected individuals have given essentially the same accounts it is believed that they are correct. But " Temple Mormons " who have abandoned their religion rarely say anything about these endowments because of the blood-curdling oaths they were obliged to take, oaths which imposed the most horrible penalties if they divulged the secrets of the temple.

V

MORMONISM AS A LIFE

"Behold David and Solomon truly had many wives and concubines, which thing was abominable before Me saith the Lord."—*BM, Jacob 2 : 23, 24.*

"David also received many wives and concubines, as also Solomon and Moses, my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me."—*DC, 132, 38.*

V

MORMONISM AS A LIFE

"BY their fruits ye shall know them." One does not like to write about the kind of life that results from Mormon doctrine. Either he will not say all that he feels and knows, or some one will think him needlessly brutal and unkind. But truth must be told and the whole truth ought to be known in order that conditions in Utah may be fully understood. Mormons of all classes are notoriously untruthful, especially with reference to things vital to themselves. Apostle Penrose, for years editor of the *Deseret News*, the official paper of the Mormon Church, is commonly known as the "Apostolic liar." He seems to have deserved the title. While the Smoot investigation was in progress charges were made that the Mormon leaders had not kept faith with the government. Each time the charge was made Penrose denied it in his editorial columns. Once he wrote:

"We again emphatically deny . . . that the church leaders have broken any pledges. . . . No pledges have been broken by the church leaders or by their permission."

This same Penrose was called to Washington a few days after that to testify before the Smoot Committee, and he admitted that he was a polygamist, living with two plural wives. Mr. Tayler, asked him, "Did you receive special amnesty at the hands of President Cleveland, in which one of the conditions was that you should thereafter obey the laws relating to living in polygamy?"

Penrose replied: "Yes, sir." Tayler then asked: "Have you lived up to that amnesty?" Penrose replied to that: "No, sir."

H. M. Tanner was charged with making Clarice Thatcher his plural wife. Her father, Apostle Thatcher, was placed on the witness stand and said that Clarice was his daughter but that he did not know whether she had married Tanner or not. He admitted that there had been a child born in his home but said that he really did not know to whom it belonged.

Profane and obscene language is common among men, women, and children. Bishops and apostles are not above it. One of the oldest apostles, who died in 1911, was notorious for the objectionable stories which he told. A few years ago Apostle Lyman declared in the tabernacle that obscenity was the chief sin of the Mormons. At a Salt Lake Stake Conference, December 15, 1902, President Smith insisted that some of the priesthood were getting careless, and the paper

reports him as saying on that occasion: "If the High Priests are frequenting whiskey saloons and immoral places the people are entitled to the knowledge." In the evening of that day Apostle John Henry Smith is reported by the same paper as follows:

He reviewed the work of the day and reiterated and emphasized the admonitions of President Smith regarding profanity and lack of respect for sacred things. He deplored the use of profane language on the streets, especially by young men and, in some instances, by girls. He thought the leaders in other denominations were more careful in this respect than the Saints and it would be wise and prudent to follow the example of such.

This is nothing new, for Brigham Young declared in a conference, October 9, 1852: "You elders of Israel will go into the cañons and curse and swear—curse your oxen, and swear by Him who created you. Yes, you rip and curse and swear as bad as any pirates ever did."

The Mormons claim that there was never any immorality in Utah until the coming of the Gentiles, but all through their history charges of the grossest sins were common even after polygamy was practiced. Stenhouse says (p. 296) that on one occasion Young demanded in a male audience that all guilty of the crime of adultery

stand up, and that more than three-fourths of the audience arose.

The Mormons make great professions in the direction of temperance, but the fact is that bishops and other higher officials use liquor. Brigham Young established the first brewery in Utah. Zion's Co-operative Mercantile Institution is owned by the Mormon Church, has branches all over Utah and is the largest mercantile concern in the state. In its grocery department there are signs saying, "All kinds of liquors for family use." It is said to sell at wholesale and retail more liquors than any other firm in Utah. The same kind of sign has been many times seen in the drug store in Provo owned by the apostolic senator, Reed Smoot.

Saltair is the name given to the great resort on the shores of Great Salt Lake about fifteen miles from Salt Lake City. There is an immense pavilion, and bathing in the water, that carries about twenty per cent. salt in solution, is one of the unfailing delights enjoyed by thousands of tourists. To this place thousands of Gentile and Mormon young people go every hot day of the summer season. For many years this whole establishment was owned by the Mormon Church and they maintained there an open bar where any one could buy intoxicating drinks. A deputation of Christian ministers called upon the president of the church some years ago and

Saltair Pavilion on Great Salt Lake

Interior Saltair Pavilion

urged him to use his influence to close this bar which was doing so much harm. He declared that he had nothing to do with it until the deputation proved to him that they knew the books of the bar were made out on every page,

In Account with Lorenzo D. Snow, Trustee in Trust for the Church of Jesus Christ of Latter-Day Saints.

The dance is a part of the Mormon religion. It is also a part of their scheme to encourage early marriage. Sometimes the dances are held in the meeting-houses and have been known to follow a religious meeting on Sunday night. The bishop often opens the dance with prayer and closes it with the benediction. In a small town the Mormons had a shambling, old, frame meeting-house and started to build a new one. The foundation was laid and then the whole enterprise was given up. Weeds grew up around it but soon on the same lot the church began work on a very fine large dance hall and carried it to completion.

In April, 1905, the president of the Mormon Church attended a prize-fight that was staged in the theatre owned by a church corporation of which he also is president. He applauded vigorously the scientific but none the less brutal pounding the fighters gave each other.

Of course the Mormons deny that their people

are more immoral than others but Mormonism seems really to have withered their moral sensibilities. They do not have the same standards as Christian people. Young men who are notoriously obscene and immoral are sent away on missions. Indeed it seems to be designed to send such young men on a mission in order to reform them. Practices that would horrify any but Mormons are common and are encouraged by parents. Is it any wonder that where such ideas prevail, according to the testimony of physicians and nurses, many marriages are hastily made?

The history of polygamy is a record of moral perversity and of disregard of law and decency such as cannot be found elsewhere under the guise of Christianity. It will undoubtedly surprise many to know that the Book of Mormon provides for but one wife, yet such is the case.

Behold, the Lamanites [Indians], your brethren, whom ye hate, because of their filthiness and the cursings which have come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto your fathers, that they should have save it be one wife; and concubines they should have none (Jacob 3: 5).

But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the Scriptures; for they seek

to excuse themselves in committing whoredoms, because of the things that were written concerning David and Solomon his son.

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before Me, saith the Lord

Wherefore, I the Lord God will not suffer that this people shall do like them of old.

Doctrine and Covenants, published in Kirtland in 1835, Section 101, contains the following:

Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman one husband, except in case of death, when either is at liberty to marry again.

In the same book (Section 49: 16) there is a revelation given in March, 1831:

Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

The Josephites strenuously deny that Joseph Smith ever practiced or countenanced polygamy. They claim that this was one of the corruptions injected into the system after Brigham Young gained control. Certain it is, however, that before they left Kirtland Joseph was accused by his own people of conduct like unto polygamy. It

is also certain that before the death of Smith rumours were rife, inside and outside of the church, that not alone Smith but many others were practicing polygamy. Indeed the Mormon records make practical confession, for at a meeting of the Presidents of the Seventies, April 29, 1837, this minute was put on their books: "We will have no fellowship whatever with any one belonging to the Quorum of the Seventies who is guilty of polygamy."

Eliza R. Snow, in her "Biography of Lorenzo D. Snow" (pp. 68–70), says that she was a plural wife of Joseph Smith, the prophet. Voluminous testimony is given on this point (Linn, p. 275).

In Doctrine and Covenants polygamy is not only permitted but is commanded in a revelation claimed to have been received by Joseph Smith at Nauvoo, July 12, 1843. (See Appendix.) It was not given publicity at that time and the Mormons continued to deny the belief, or practice, until long after. About this time Apostle Taylor, afterwards president of the church, while on a mission in France was waited upon by a deputation of ministers and asked many questions about his religion. Among other things they asked about rumours which had reached them that the Mormons practiced polygamy and he made the usual strenuous and unequivocal denial, saying that "it was too outrageous to admit of belief." It is now well known that at that very

moment he had six wives at home anxiously awaiting his return.

Although the Mormons went beyond the jurisdiction of the United States when they went to Utah, in a few short months they found that they were again subject to its laws. But they were a thousand miles from the outposts of civilization, there were no railroads, the government was beginning to have troubles of its own, and in 1852 they felt safe in announcing to the world their polygamous doctrine. Polygamy had been previously practiced by those on the inside and was known to all Mormons.

According to the Mormon idea of marriage, as given in their own writings, all who obey the covenant on polygamy shall be gods. All who do not obey, that is, who do not become polygamists, may be saved but cannot be exalted, and must be servants of the gods.

All these marriages must be sanctioned "by him who is anointed."

Indeed it should be the privilege of every virtuous female, who has the requisite capacity and qualifications for matrimony, to demand, of either individuals or the government, the privilege of becoming an honoured and legal wife and mother, even if it were necessary for her to be married to a man who has several wives; or, as Jesus said in the parable, to take the one talent from the place where it remains neglected

or unimproved, and give it to him who has ten talents (Key, 156).

All persons who attain to the resurrection, and to salvation, without these eternal ordinances, or sealing covenants, will remain in a single state in their saved condition, to all eternity, without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase. Hence they are angels and are not gods; and are ministering spirits, or servants, in the employ and under the direction of the *royal family of heaven—the princes, kings and priests of eternity* (Key, 161, 162).

The covenant on polygamy is alleged to be an "everlasting" one, and "from the beginning of creation until this time," and yet it is claimed to have been given Smith by Him who is "the same yesterday, to-day and forever," who also forbade this very practice through the same prophet, as before noted. The inconsistency between the two statements preceding this chapter cannot fail to attract attention.

It is claimed by Mormon missionaries that even in the palmiest days of polygamy a man could not take a plural wife without the consent of his first wife, and they quote "Doctrine and Covenants" in proof. They always fail, however, to point out that another verse of the same book says that if the first wife fails to accept this covenant and abide by it "she shall be destroyed."

The polygamists are to become gods, and the Mormon theory of marriage makes the Mormon husband literally a god to his wife, for he has complete control over her resurrection and eternal exaltation. The writer heard Joseph F. Smith say, "The blessings of the Gospel come to the women only through their men," meaning their husbands. For this reason a woman was told that, because she married a Gentile, her husband could not raise her from the dead, so she was "sealed" to her father for eternity. He, therefore, could raise her up and she would then be his wife. (See also Linn, p. 287.)

The ceremonies connected with temple marriage endowments bear out this interpretation. In all these ceremonies the officiating priest, at the proper time, gives to each man and his wife (or wives) new celestial names. On the resurrection day the men who have paid their tithes will be called from the dead by the angel Moroni by their new names, and then the men, in turn, will call out the celestial names of their women and thereby raise them. It is said that all through these ceremonies, which occupy several hours, God and Jesus Christ are impersonated by high Mormon officials—and some one also impersonates the devil. In the last room which they enter there is a curtain at one end with openings through which a man can put his face and hands. The space in front of the curtain symbolizes

earth, and that behind it heaven. When the parties are properly arranged the official impersonating God takes his place behind the curtain and appears at the opening. He then examines the bridegroom upon all the signs, grips and passwords that have been given him during the ceremonies. When the candidate is found to know them perfectly, the priest (God) receives him behind the curtain (into heaven) with himself. The man then takes the place of God and similarly examines his wife and receives her behind the curtain (into heaven) with himself. It is no uncommon thing in the case of trouble between a Mormon and his wife for the husband to tell the wife that if she does not obey him he will not raise her from the dead. This seems absurd, but it is a fearful threat to any one credulous enough to believe it.

For several years after the publication of the commandment to observe polygamy, the practice flourished almost without interference from the outside. When the Civil War finally broke with all its fury upon this country Lincoln is reported to have said with reference to the Mormons: "If they will leave me alone I will leave them alone." During this period the Mormon authorities sought, by fair means or foul, to compel every one to "live his religion"; that is, to practice polygamy. Many whose vows, prior to marriage or to the acceptance of Mormonism, had been

made with the positive understanding that they would under no circumstances become polygamists, found that unless they did so they were looked upon with suspicion and their property and lives were placed in jeopardy. The authorities looked upon a refusal as the beginning of apostasy and treated it accordingly. Many a first wife who had been solemnly promised that she, and only she, should be the queen and mother in her home, saw the promise broken and another and younger woman installed in the place that was rightfully hers.

After the close of the Civil War and the period of reconstruction, Congress, which had jurisdiction over Utah as a territory of the United States, began to give some attention to Mormonism. The Morrill, Poland, Edmunds and Edmunds-Tucker laws sought to deal with these conditions. The first law passed to prevent the practice of polygamy in the territories was in 1862, but scarcely any attempt was made to enforce it. For almost twenty years the Mormons were not seriously molested in this regard. In 1882 more definite measures were adopted. In that year practically every office in Utah was held by a polygamist, but two years later, not a polygamist remained in office and twelve thousand Mormon voters had been disfranchised. To add to their discomfiture the government dissolved the church corporation and confiscated the property it had owned.

The Mormons, now brought to their knees for the first time, desired four things at any cost: statehood, the restoration of their escheated property, amnesty for past crimes and the return of their civil privileges. As a help in this direction Wilford Woodruff, then president of the Mormon Church, issued his famous "Manifesto" on polygamy. The only passage in the entire document that touched the case at all is found in the last sentence. After reciting the existing conditions and the reasons for the manifesto it closes with, "And I now publicly declare that my *advice*[1] to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land."

Contrary to the usual understanding this did not annul nor abrogate the commandment on polygamy, nor forbid its practice. At the most it relieved the Mormons only of the *mandatory* part of the covenant to practice polygamy.

The manifesto was accepted by the General Conference of the church the following October, 1890, as "authoritative and binding." No other revelation was ever presented to the Mormons for ratification. Their theory is that each man is authorized to receive revelations applicable to himself only; but when the "Prophet, Seer and Revelator" speaks the will of God it must be unquestioningly accepted. In spite of the unusual

[1] The emphasis on "advice" is the writer's.

authority behind this revelation, it was never printed in "Doctrine and Covenants" until attention was called to the omission during the Smoot trial. It is now printed in that volume, not with the other revelations but separated from them by the index in the back of the book, and is entitled "An Official Declaration."

Before Mormons could get back property which had been forfeited the government wanted to know just what this manifesto meant. A hearing on their application to have their escheated property returned was held before Master in Chancery Charles F. Loofbourow, October 19–20, 1891. Wilford Woodruff, then president of the church, Lorenzo D. Snow, his successor, and Joseph F. Smith, who in turn succeeded Snow, and many other prominent Mormons testified under oath that the manifesto prohibited both the contraction of new plural marriages, and also the living in polygamous cohabitation with wives taken previously. They swore that it was their intention to obey the law and that, as officials of the church, they would see to it that others did so. The joint resolution of Congress giving back their property was dated October 25, 1893, and contained these words:

Whereas said church has discontinued the practice of polygamy and no longer encourages or gives countenance in any manner to practices

in violation of law, or contrary to good morals or public policy, etc.

Upon this understanding their property was restored. The Mormons now desired statehood and their desire was reinforced by more than ordinary considerations. As a state Utah could pass her own laws in reference to marriage and her own courts would have jurisdiction in the enforcement of the same. In spite of the warnings sent to Congress by Gentiles in Utah against the duplicity of the Mormon leaders, a favourable report was made on the Statehood Bill for Utah in the following May, because, as the report said:

> The Mormon Church, through all of its officials, publicly, privately and in every way possible for mortals to do and proclaim, have with bowed heads, if not in anguish, pledged their faith and honour that never more in the future shall polygamy be in the Mormon Church either a doctrine of *faith* or *practice*.

The Mormon officials also publicly and privately pledged that the union of church and state should cease and that there should be no further domination of politics by the church. Frank J. Cannon, as delegate from the territory of Utah to Congress, bore authorized pledges from the church officials to this effect.

Most of the Gentiles East and West accepted these pledges in good faith. They agreed to let

bygones be bygones. They helped the church regain its property, and laboured for statehood. The Liberal (Gentile) Party which was in power in Utah, controlling federal patronage and with the backing of Congress, voluntarily dissolved its organization and assisted in securing the amnesty that was granted all Mormons in 1893 and legitimacy for children born of plural marriages.

Thus was statehood obtained, and on January 4, 1896, Utah took her place as a sovereign state of the Union.

How did the Mormon Church fulfill its pledges? Hardly had statehood been secured before President Wilford Woodruff declared that the church should by right control all things political as well as spiritual and that they had surrendered none of these prerogatives. The Gentiles passed over this utterance as that of an old man in his dotage. Immediately the church tried to force Frank Cannon to quit the race for senator and give way to his father, the second in authority in the church. They successfully thwarted the political ambitions of Apostle Thatcher and deposed him. They humbled Brigham Roberts until he repented in sackcloth and ashes. The church has made and unmade senators in Utah and other states and has ruthlessly deprived the very people who so generously surrendered their power from participating in any of the privileges of government. According to their own sworn

testimony during the Smoot trial, the president and the apostles of the Mormon Church have individually and officially violated every pledge they gave by which they received back their property and gained amnesty and statehood. With unspeakable arrogance, the Mormon Church connived to nullify the state constitution and the laws against polygamy. They have switched states from one political party to another and have admitted that they always have a "steering committee" in legislative halls. As a climax to their perfidy they still compel every one going through the Temple Endowment Ceremony to take an oath of vengeance upon our nation for the blood of the prophets. The writer has in his possession a statement to this effect by a person who took the "Endowments" as late as 1910.

As for polygamy, the enabling act for statehood for Utah contained a proviso that polygamy and polygamous cohabitation should be forever prohibited. The state constitution was framed accordingly and the statutes forbid these crimes in almost the same language as is used in the Edmunds-Tucker law, that was so effective. Polygamy, according to the law, is the taking of new polygamous wives, and is punished with heavy penalties, while polygamous cohabitation, the crime of living with plural wives, is simply a misdemeanour and usually punishable with fines only.

The trouble comes in the enforcement of the

law. It would be difficult, even in a community where every sentiment is against polygamy, to punish that crime provided that there was no record of the plural marriages, and that the various wives, knowing all the circumstances of their husband's life, were satisfied and would make no complaint. How much more difficult it is in Utah where sentiment is in favour of polygamy and where the courts are in the hands of the Mormons or those who, for political reasons, dare not offend the Mormon Church! Now that Utah is a state she has power to repeal all her laws against polygamy, and our government could do nothing to punish her for her perfidy. All this goes to show the necessity of an amendment to our national constitution giving Congress control over all matters connected with marriage and divorce. This is the only way in which polygamy can be wiped out.

In the face of all this the Mormons elected to Congress a defiantly self-confessed polygamist, Brigham H. Roberts. Repeatedly during the Roberts excitement Mormon writers and speakers stated that they were not bound to keep their compact with the government, because they were forced to make it in order to obtain statehood. They openly boasted that Utah was now a state and the government was helpless. Roberts was then living in polygamy and is now (1912). While his case was pending before Congress he said:

Even were the church that sanctioned these marriages and performed the ceremonies to turn its back upon us and say that the marriage is not valid now, and that I must give these good and loyal women up, I'll be damned if I would (Case B. H. Roberts, Utah, p. 13).

The house refused to admit him. One specific thing that injured his case was the birth of twins to one of his plural wives, Celia Dibble, about that time. In the summer of 1902 this same woman gave birth to another set of twins and Roberts received the usual public and private congratulations. At the same time the city directory of Salt Lake City contained the following:

Roberts, B. H., assistant historian's office; President Union Savings and Investment Company; residence, No. 55 North State Street.
Roberts, Mrs. Margaret C., Physician, No. 55 North State Street; residence same.

In the Salt Lake *Tribune*, September 8, 1899, a statement signed by two reliable men attributed the following language to Apostle H. J. Grant:

I am a lawbreaker; so is Bishop Whitney; so is B. H. Roberts. My wives have brought me only daughters. I purpose to marry until I get wives who will bring me sons.

Angus M. Cannon was another self-confessed lawbreaker. He admitted it in court, paid his

fine, but kept on living with the woman for whose sake he was fined until his recent death. In an interview in the Salt Lake *Telegram*, November 25, 1902, he said: "We never agreed to abandon our families. I never did and I never will." How do these statements correspond with the sworn statements of the church leaders already quoted?

To show its powers as a state and its contempt for the sentiment of the nation, the Utah legislature, then almost wholly Mormon, actually passed the Evans Bill as late as 1901, which provided that "no prosecution for unlawful cohabitation shall be commenced, except on the complaint of the wife or the alleged plural wife of the accused."

Governor Wells in his veto message on this bill said:

> Myself a product of that marriage system . . . and proud of my heritage, I have every reason to believe that its enactment would be the signal for a general demand upon the national Congress for a constitutional amendment directed solely against *certain social conditions here*, a demand which, under the circumstances, would assuredly be complied with. . . . It really invites a deluge of discord and disaster upon us all.

Those "social conditions" still exist in Utah although the leaders of the church took oath that

they should cease. As long as he lived Wilford Woodruff had three wives; President Snow continued marital relations with nine. During the Smoot investigation President Smith testified under oath that he had continued in marital relations with five different women all the time since the Manifesto, that he was the father of forty-two children, eleven of whom had been born to five different women since that time. Soon after that a forty-third child was born, this one to his fifth wife, and on his confession he was fined $300 in court, which fine he paid. In the Salt Lake *Telegram* of December 2, 1902, Smith admitted that there were still eight hundred and ninety-seven heads of families keeping up their polygamous relations.

Reports that come from Mormon colonies in Old Mexico and Alberta, Canada, say that polygamy is flourishing there as in the olden times in Utah. There is also every reason to believe that many who marry polygamous wives in these foreign countries bring them back to Utah and live with them. In that case they cannot be punished for a more serious crime than polygamous cohabitation, because the marriage, if it could be proven, took place outside the jurisdiction of the state.

In the territory of Arizona, over which the federal courts had jurisdiction and the Edmunds-Tucker law was still in force, several Mormons

have been convicted and punished for polygamy during the past ten years. Being now a state these restrictions are removed and it has power to make its own laws. In Wyoming and especially in Idaho many families are living in open polygamy. At one hotel in Wyoming the writer has seen three different wives living in turn with the same proprietor.

The evidence in the Smoot case shows that high Mormon ecclesiastics have officiated at many plural marriages since 1890. Some of these were performed in Utah. Charles Merrill swore that he was married to one wife in 1888 and to another in 1891, the latter ceremony being performed by his father, Apostle Mariner W. Merrill, and that he had had continuous relations with both women since.

Mr. Tayler, attorney for the protestants against Smoot, used the following language in his final argument:

> Mr. Worthington [Smoot's attorney] admits this particular marriage [Mrs. Kennedy's] when Apostle Brigham Young, Jr., officiated.
>
> We cannot for a moment doubt that, by valid proof, absolutely convincing, wholly uncontradicted, . . . it has been shown that Apostle Abram H. Cannon took a plural wife in the person of Lillian Hamlin, in 1896. We know that he travelled through California with Apostle Joseph F. Smith, now president of the church, . . . proclaiming her as his wife. This

Joseph F. Smith testifies to himself. We know that the family of Lillian Hamlin recognized her as Cannon's wife. . . . We have the fact that a child was born to whom the name of Cannon was given because the child was permitted to share in the estate [of its grandfather, George Q. Cannon]. Then about 1896 George Teasdale, while his first wife was living, married Marion Scoles. . . .

S. S. Newton and his recent plural wife were both personally served with process requiring their presence before this committee and have fled and have refused to appear. . . . Not one of the many persons who have thus been shown by indubitable proof to have taken these plural wives has been criticized, disciplined or prosecuted by the church officials.

Evidence was also brought out to show that Apostles Cowley and Taylor had entered into plural relations just previous to the Smoot trial. The Mormon authorities professed ignorance but the matter was pressed, and finally as a sop to public opinion they were deposed from the apostolate. It was given out that they had resigned but it is known that they fought their humiliation bitterly. There were many who do not see why these should have been made an example of when others like Penrose[1] and Roberts,

[1] Prof. J. E. Talmadge succeeded Penrose in the apostolate. To a high Mormon it was stated that Talmadge was a polygamist. He naively replied: "Talmadge is no more a polygamist than were Abraham, Isaac and Jacob."

who have openly flaunted their polygamous relations, are exalted.

We have seen abundance of evidence that the Mormons are practicing polygamy and polygamous cohabitation even though they promised that both of these things should cease. It is interesting now to note how they have kept their promises that polygamy should be no longer a "doctrine of faith."

There is hardly a Stake or General Conference held but some utterance may be heard commending polygamy. We shall be satisfied with only the highest authority, the president of the church, Joseph F. Smith, who, as he himself said, at Washington is "its Prophet, Seer, its Revelator, the Mouthpiece of God to the people. Christ's Vicegerent on earth: the one and the only authorized in the government of the church to receive the revelations of God for the church" (Roberts, p. 59).

At the Weber Stake Conference, Ogden, June 12, 1903, this man said:

> When it comes to the principle [of polygamy] itself, I can defend it as a principle of purity strictly in accord with the Gospel . . . it is a principle revealed to Joseph Smith by God, and the Latter-Day Saint who denies and rejects that truth in his heart might as well reject every other truth connected with his mission (*News*, June 23, 1903).

When Smith was confronted with this quotation in Washington he admitted that he was correctly quoted but naively said that if he had been consulted he would not have had it published. Why not?

Soon after President Smith gave his testimony before the Smoot Committee, he said in the presence of 10,000 people in Salt Lake City:

> Recently I have testified before a committee of the United States Senate, where I told them boldly and frankly and truthfully what my status was respecting the plural wives whom I have married. I want to say to you who are here present who, like me, have plural wives, I am the representative of God on earth. . . . I have all the authority that Joseph Smith and the other presidents of the church had, down the long line of those great men, and I say to you, with all the authority that is laid upon me, if you are not true to your wives, if you obey the customs of the world respecting your relation to your plural wives, you will be eternally damned; you will be denied the companionship of your friends; you will be denied the companionship of God (Smoot Arguments, 74).

One of the horrors of the polygamy of these days is that so much of it must be clandestine. To quote Senator Cannon:

"The wife of a new polygamist cannot claim a husband; she has no social status; she cannot, even to her parents, *prove* the religious sanction

for her marital relations" (*Everybody's Magazine*, July, 1911).

Cannon further says that a polygamous father cannot claim the authority of the church, for the prophet must be protected; the children cannot possibly be legitimatized, nor can the father publicly recognize them or their mother. A new polygamous wife of one of the richest men in Utah who was called before the Smoot Committee in 1904 refused to tell who was the father of the little girl whom she admitted was her child and declared that she had no husband!

VI

MISSIONS AMONG THE MORMONS

"The civilized world wonders that such a hideous caricature of the Christian religion should have appeared in this most enlightened land, . . . that the people who most honour womankind should be the ones to inflict on her this deep humiliation and outrageous wrong."—*Josiah Strong.*

"From the first you have been sappers and miners, a forlorn hope to storm the fortress of superstition, of ignorance, of distrust and hate; there has been no visible guidon to signal your way, no music to cheer you on; it has been with you a march over a flinty path without hope of reward, save what your faith paints on the golden heights of the Beyond. I believe the time is drawing near when the theocracy which rules here will have to do one of two things: that it will have to take its iron clamps from the souls of the people or suffer a mighty loss of membership. You have wrought many holy triumphs, more triumphs await you here, and if you will toil on unfalteringly through the heat of the noon, I bespeak for you a serene evening, a twilight that will be filled with warmth and calm, and the night that will follow will be radiant with stars."—*Judge C. C. Goodwin to the Salt Lake City Ministers' Association, 1904.*

VI

MISSIONS AMONG THE MORMONS

CAN any one who has read the preceding pages question the need of missionary work among the Mormons? Upon evidence alone can the Mormons be considered Christian in doctrine and life? There is no grosser form of religion among any civilized people. It is materialistic, formal and sensual; it is sacerdotal and sacramentarian. Either the Mormons are justified in sending missionaries to us or we ought to send missionaries to them. Utah is the battle ground of Home Missions.

There are four hundred communities in Utah reached by postal service. In only about ninety of these is there any organized Christian work. To be sure many of them are very small, but there are more than forty cities and towns, each having a population of five hundred or more, in which there is no evangelical work. Utah has twenty-seven counties. Seven of these have a combined population of more than 20,000 with no Christian work in any of them. There are six other counties with a combined population of over 34,000 with only one evangelical church in each county. In addition to this there are

30,000 people, mostly in the south end of Salt Lake County, with practically no evangelical privileges within reach.

A few years ago the writer went into one of these counties which had a population of over 6,000 by the census of 1900. It was not large geographically for a Western county but it contained seven towns, all upon a railroad, each having a population of from five to fourteen hundred. In spite of the fact that these towns contained an unusually large proportion of non-Mormons, there was no church organization in the county. There was no Christian minister or missionary living inside or outside of that county who was doing any regular work therein.

We held a service at the county seat which was attended by about forty people. At its close, some women were eager to have regular services. One woman, speaking for the rest, said, "I am a Presbyterian, this lady next to me is a Methodist, the next a Baptist, the next a Congregationalist and the next lady is—is——" Then she stopped, not knowing just how to finish. The lady referred to replied, half-defiantly but with infinite pathos in her voice: "I never had an opportunity to unite with any church." She was the mother of seven children between the ages of twelve and twenty, and had been born in a county seat of an American state, and yet could truthfully say that she had

never had an opportunity to become a member of any church.

Yes, there are plenty of difficulties in the work. Missionaries who have spent years in India, Korea and on the Congo being obliged, because of failing health, to seek work in this country, have laboured in Utah. They tell us that Utah is the most difficult of all fields in which to obtain visible and permanent results. Pioneer missionary work in the West has problems all its own. In Utah all these are found and in addition, and the greatest hindrance of all, —Mormonism.

It must be admitted that many of the Mormons are sincere, though deluded; it is generally conceded however that the higher a Mormon's ecclesiastical rank the less likelihood there is of his sincerity. In the matter of sacred books the Mormons claim that they have all that we have and much more; that the Bible was all right for the age for which it was given but that new revelations are needed, and that they have them; and, still further, that the Living Oracle is ever present with them. The "Living Oracle" is the president of the whole church. In this way they maintain that they are kept in constant touch with the Infinite Will for the present moment.

It cannot be doubted that the sanction of unlimited carnality in this world and the promise

of its continuance in the world to come is a great attraction to many Mormons. It is boldly and publicly taught that man is a polygamous animal—that polygamy is a physiological necessity which Mormonism alone satisfies.

The Mormon organization is the most complete, thorough and compact of any religious body in the world. There is no other such piece of ecclesiastical machinery. It is worked out to the finest detail so that everybody is under constant personal supervision and each one knows it. The moment any one wavers in his faith it is known and the weak brother or sister is visited, "counselled" and if necessary "dealt with" as the case demands. Unless a complete return to the faith is made this brother or sister becomes at once an object of suspicion, mistrusted by family, friends and the church. All sorts of pressure is brought to bear to keep them in line.

In the remoter communities of Utah, where the Mormons comprise from eighty to ninety-five per cent. of the population, it is next to impossible to build up permanent and self-sustaining evangelical churches. When a Mormon unites with such a church there is no overt persecution—he is simply let alone. If he is a mechanic no one will hire him; if a farmer, no one will buy his produce except at ruinous prices. The Mormons will patronize an out

and out Gentile far sooner than an apostate. In order to support his family the convert is soon forced to move to Salt Lake City, Ogden or to some place where non-Mormons will give him a chance. The elders gather around such converts from Mormonism and tell them that apostates never prosper, but if they will come back to the church, work will be provided in plenty. Prosperity will be theirs and they will not be obliged to separate themselves from home, family and friends for a cold and uncertain world. It takes a man of great courage and convictions to resist such appeals under such conditions. There are many churches in Utah whose records show numerous conversions from Mormonism but whose membership is no larger than twenty years ago.

This leads to the consideration of another difficulty which confronts the Christian worker in Utah. The "hard headed business man" on the Eastern Board says: "We look at this matter from a business point of view and we must put the Lord's money where it will bring the largest returns; therefore, we will not invest much money in Utah." Yes, that is the commercial spirit but it is not the *missionary* spirit, and surely it is the missionary spirit which Jesus wants us to exemplify. Here are these people superstitious and priest-ridden; but they are our fellow citizens. Shall we neglect them because the work is hard and discouraging?

Again, even though strong, permanent churches cannot now be built up outside of the large cities in Utah, the converts, wherever they go, add their strength to the forces for righteousness. Is the object to win lost souls and establish the kingdom of God, or to build up individual churches in small towns? If the latter it would be well to withdraw the missionary from all places except Salt Lake City and Ogden, for there are almost no evangelical churches in Utah outside these two cities that maintain all-the-year preaching and are self-sustaining.

The "globe-trotter" is another hindrance to the work. He comes to Salt Lake City with a twenty-four-hour stop-over ticket, goes through the Bureau of (mis) Information sustained by the Mormons on the temple grounds, and, presto! he knows more about the Mormons than a missionary who has been there for thirty years. Distinguished visitors are met at trains by carefully chosen escorts. They are fêted and dined, given special organ recitals and have the "time of their lives," by order of the Mormon Church and at its expense. They are kept so occupied that none but good Mormons can get near them. They think that it is "not so bad" after all. On their return to the East they call the missionaries cranks and say that their presence in Utah is an insult to such fine Christians as the Mormons.

The "Jack Mormon" also stands in the way.

Though a Gentile by birth and training, having no use for their religion, nevertheless, for political, commercial, social or other selfish reasons he casts in his lot with the Mormons. Men who have been active officials in churches in the East locate in Utah and when at last the discouraged missionary learns their identity and calls upon them he is still more discouraged. Conversation something like this occurs:

Minister:—I hear that you were superintendent of the Sunday-school in our church in the East. We are surely glad to welcome reinforcements and sincerely hope that you will take your place with us for we sorely need all the help that we can get.

Doctor, lawyer or merchant:—Yes, I was quite active once but I have served my time at that sort of thing. I am out here to make money. I hope you will be good enough not to mention my former church connection for it would hurt my business. Forget it.

A "has been" Christian is of no more value for the building of the kingdom in Utah than a "has been" egg for making fine cake.

There are probably more atheists in Utah in proportion to the population than anywhere else in the United States. Many who have had a deep religious experience before becoming Mormons have been led to believe that they would find in Mormonism the *summum bonum* of all re-

ligious good. Their awakening, their disappointment, their despair have led them to the other extreme of denying that there is any true religion or even a God. Two sisters came into some evangelistic meetings in Utah. Their father had held high political and ecclesiastical office. In the old country he had been deeply religious but on coming to Utah he had discovered the mockery of Mormonism. He went into blank atheism and taught it to his children.

The sisters were bright school-teachers between twenty-five and thirty years of age. They became so interested in the meetings that they sought an interview with the pastor, and other Christian workers. It was then that they heard for the first time the story of the cross. The older of the girls was much moved and said with great emotion, "No one ever told me this before," and in a perfect abandon of sobs cried, "Oh, my God! if I only *could* believe in Christ!" So chilled was her soul by the atheistic teachings of her father that even the love of Christ did not warm her heart. This story is both true and typical.

While holding gospel meetings in one of the towns of Utah the writer became interested in a woman whose father had been a polygamist but, after his conversion, had united with an evangelical church. He desired to make provision for his other wives and live with the first one. She,

however, was so staunch in her Mormonism that she would have nothing to do with him. She made her home with this married daughter. We had been in the home several times but had never been introduced to the mother. One night at the close of the service the daughter said: "I have been thinking about this and believe that I am about ready to settle the question," and invited us to call at her home the following morning to talk with her about personal religion. It was learned afterwards that she fixed upon this hour because her husband was then to be at home. We called at the appointed time, and while talking with the husband, who was a Roman Catholic, we heard the wife say to her mother in the next room, "Mr. Kinney is here. Won't you come in and meet him?" She did so and we all sat down. The inquiring woman sat between her Catholic husband and Mormon mother. It did not seem to be a propitious occasion to talk to her about her relations to her Christ but, as she had invited the interview, we breathed a prayer for guidance and, ignoring the others, began to talk to her about her duty to God. Her face lighted up with that "light that never was on land or sea" and soon she gently and nobly confessed her Lord. She was ready to accept Christ and had arranged the time so that her husband and mother might witness her confession. That was as heroic as many a mar

tyrdom. A martyr may not have to keep his courage up very long. It may not take enduring courage to die for Christ but it takes *sustained* courage to live for Him. Before we left the house this woman went to the telephone and called up two of her lifelong friends, who had been Mormons, and with a voice breaking with joy told them of her new experience and persuaded them to come with her; some days later the three were baptized together on confession of their faith.

It is hard for a non-Mormon to realize the terrible obstacle that polygamy presents to the acceptance of Christianity by a Mormon even though he may hate it with all his soul. The doctrine exerts a powerful influence for the solidarity of Mormonism because a large proportion of the younger Mormons are either polygamous children or have polygamous relatives.

"They cannot dishonour the institution (polygamy) without dishonouring their own fathers and mothers. 'Not to admit the purity of polygamy,' one prominent Mormon said to the writer, 'is to pin the scarlet letter on my own mother's breast and I will never do that.'"[1]

The greatest difficulty, however, is the lack of suitable workers. Not only are more missionaries needed but there is a crying need for more patriotic men and women who will take their

[1] B. J. Hendrick, *McClure's*, February, 1911.

stand as Christian citizens. Men and women ought to volunteer to live and work in Utah impelled by the same spirit which prompts them to go to the foreign field, or to the Indians, or to live in the slum districts of our cities. It must not be forgotten that while there are some two hundred evangelical workers in Utah, the Mormon Church has 1,800 of its own missionaries working in every part of the United States making proselytes to its faith.

Missionary work was begun in Utah by the Protestant Episcopal Church in 1867. By the close of the seventies most of the leading evangelical churches had established missions which have been maintained ever since. At first the work was positively dangerous, and many are the stories that could be told of the "Heroes of the Cross" which would thrill our very souls. With the ministers went their wives and, later, trained women workers for school and church. These God-sent women have been no less heroic than their brothers and have often suffered even greater privations and hardships. They went into the Mormon homes and talked with the women, dupes and slaves of Mormon priestcraft. They could pray for them and sympathize with them as no man could. They gathered the children of these homes into industrial and other classes and while the children worked the women read to them or told them stories of Jesus and

His love. Popular education had never been favoured, but so eager were the children for learning that the Mormons were obliged, in self-defense, to establish schools of all kinds which they intended to keep under their own control. Their children were being educated away from them.

The detailed story of these achievements is too long to be fully told here. It is estimated, however, that no fewer than 3,000 converts from Mormonism have been received into Christian churches. Some further results may be seen from the following table gathered from authentic sources :

Name of Denomination	Date Work Began in Utah	Self-Supporting Churches		Total Churches in Utah	Unorganized Missions	Membership	Percentage of Membership from Mormon Families	Ordained Ministers	Deaconesses, etc.	Value of Church Property	Schools					Value of Hospital
		In Salt Lake City and Ogden.	Elsewhere								Grade Schools					
											Teachers	Pupils	Academic Schools	Teachers	Pupils	College	Value of School Property	
Baptist	1881	2		10	7	1,200	20	12	4	$ 125,000	5	13	374	2	11	334		$ 34,880	
Congregational	1864	3		10		1,385	25	10	4	152,000									
Disciple		1		1	1	250				25,000									
Lutheran [1]		3		10		1,000	20	8		90,000				1	3	36		10,000	
Methodist Episcopal	1870	2		33	5	1,509			7	199,950									
Presbyterian	1871	4		25	28	1,785	60	30		265,000	5	9	250	4	27	390	1	190,000	
Protestant Episcopal	1867	2	1	21	18	1,289	33	13	7	380,000				1	11	150		130,000	$105,000
Totals		17	1	110	59	8,418		73	22	1,236,950	10	22	624	8	52	910	1	364,880	105,000

[1] Estimated.

In addition to the denominations mentioned in the foregoing table it should be remembered that in all the larger cities and towns the Jews and Catholics have a numerous following. The Roman Catholics have completed within a few years a great cathedral in Salt Lake City which cost several hundred thousand dollars.

It should also be said that there are several churches of smaller denominations than those mentioned in the table scattered around the larger towns of Utah. In the cities and smaller towns there are numbers of Greek Catholics. All this is mentioned to show that the Mormons do not have everything quite their own way in the larger cities and in a few of the smaller ones.

In addition to the achievements that have been recorded from year to year it must be remembered that here are working plants valued at nearly $2,000,000.[1] They are still returning dividends of redeemed and enlightened souls to the kingdom of God. We must press the battle in Utah as never before. Christianity is on trial—is being tested —here as nowhere else. Shall we allow it to fail at this crucial point?

In summing up the results of Christian missions in Utah we must not forget that many of them are by-products whose value cannot be tabulated. This is truer here than elsewhere.

[1] This includes a reasonable estimate for property of evangelical denominations not mentioned in the preceding table.

In December, 1911, a deputation of general workers from the leading denominational bodies doing missionary work in Utah visited Salt Lake City and, in conference with their local representatives and workers, began to lay systematic plans to cover the needs in Utah more effectually.

We may have painted a dark picture but there are some rays of light visible to the feeblest eye. There are some decidedly encouraging conditions besides those already mentioned. The Mormon Church itself is by no means what it was when the first Christian missionaries went to Utah and braved death to carry the Gospel to the Mormons. During all of these years sapping and mining processes have been going on. There are distinct reasons for encouragement in pressing the battle for truth and righteousness.

The free public school was not established in Utah until the year 1890. Many of the converts to Mormonism from European peasantry had no education and their children in Utah had no opportunity. It took some time to get the system into complete operation, but to-day Utah has a splendid public school system, especially considered from a material, or educational, point of view. Not a generation has yet come under its enlightening influence. Mormonism as it was and still is cannot abide unchanged in the presence of the enlightenment of our American and Christian educational institutions.

Many Mormon young men are graduating from our universities and professional schools. The majority of these gradually lose connection with the Mormon Church. Few, if any, of the higher priesthood ever graduated from an advanced institution of learning. Thoroughly educated young men are a very poor class from which to recruit the Mormon hierarchy. The Mormonism of to-day has been greatly modified from that of yesterday; the Mormonism of to-morrow will have been radically changed from that of to-day. Indeed, this transformation has already gone much farther than many have thought. Many of the vagaries of the religious fanatic, which the early Mormon absorbed from his environment, such as Millerism, have already been eliminated. The Mormons have been obliged to abandon the practice (if not the belief) of blood atonement. "Speaking in tongues" and absurd miraculous healings are not mentioned as often in their public gatherings as formerly. The children of Mormon parents cannot be bound as were their elders and are a fruitful field for our endeavour.

In proof of what has been said about the liberalizing influences now at work, it is a noteworthy fact that even in communities where Christian missionaries have never gone, the moral tone is much higher than formerly; and in towns where they have been at work the moral and

social conditions are infinitely better than before such work was done. This is often true in spite of the fact that the permanent membership in the little church may never have been large. Simply the presence of a godly home in the community is a rebuke that even brazen Mormonism cannot wholly ignore.

Throughout Utah there is an ever-increasing number of educated Mormon young men and women who appreciate these differences and are insisting upon higher moral and social standards in their leaders. There are not a few who are demanding that they shall be led by a trained ministry. This is a thing that has always been scoffed at by Mormonism. It has hurled its choicest invectives against the "hireling ministry" of other churches but this new sentiment must be reckoned with in years to come.

Is the Mormon Church growing? The answer depends somewhat upon the point of view. The Mormons make great claims in that regard. They would like to have it true "Once a Mormon always a Mormon," but it is by no means so. However, they always claim it except in cases of definite apostasy or excommunication.

Some who ought to know as well as the writer may differ from him, but it is his conclusion that the number of those who have a *vital* faith in Mormonism for their own salvation is not largely on the increase. On the other hand there has

been in the last few years great increase in Mormon political power. How do we reconcile these apparently paradoxical statements?

In the first place, there are hundreds who, while not recognized as apostates, have lost faith in Mormonism as a means of their personal salvation and have quietly dropped out of vital connection with the church. The Mormons make no converts in Utah from the Gentile population except in cases of marriage between Mormons and non-Mormons. Such examples are entirely without significance, however, as, in fact, many of these marriages work to the advantage of the Gentiles. Then, too, in spite of their increased force of missionaries all over the world they are not winning the converts they once did. This is largely because foreign nations, as a result of the exposure of their teachings and practices, have expelled their missionaries, or warned their people against them. At their annual conferences the missionaries almost universally sound a note of discouragement. In telling their experiences for the past few years they almost invariably wind up with something like this: "We have been working hard and faithfully and while the results have not been what we had hoped for, yet we have faith to believe that the seed thus sown will in due time grow into a harvest."

But these very people who have no vital con-

nection with Mormonism as a religion are still Mormons to all intents and purposes when it comes to voting. Their old time friends and relatives still abide in the church. Having no strong anti-Mormon conviction they naturally vote with the hierarchy. It is true that in Salt Lake City the Gentiles preponderate but in the state as a whole the Mormons overwhelmingly outnumber the Gentiles. The church can lose thousands of voters from Utah and still absolutely dominate all its politics and policies. These spare voters are colonized in the sparsely settled Western states—not in sufficient numbers to outvote all Gentiles, but in sufficient numbers to hold the balance of power between the two dominant political parties when Mormonism is not an issue. Thus it is that the hierarchy can compel the party in power to accede to their demands and they are not at all modest in making them. The Mormon hierarchy was absolutely regnant in the political affairs of Salt Lake City long after the Gentiles outnumbered them.

The Mormon Church is so fixed in its belief that it is the true Israel that, to this day, it calls all people outside its own fellowship Gentiles. The Mormons are the only people in the world who would call a Jew a Gentile.

Evangelical churches hold that all true believers in Jesus are the true Israel. If they are cor-

rect then we may look upon the Mormon as the modern Samaritan.

The purpose of this book is to show that we have not gone into this Samaria with the Gospel of Jesus "once for all delivered unto the saints" in any adequate way. It is confessedly written from the point of view of evangelical Christianity and in the interest of patriotic Christian citizenship in the American Republic, for after all is said and done the Gospel of Jesus Christ is the only solution for the evils of Mormonism.

The new State Capitol of Utah, which occupies a sightly location above the city and is said to have cost $3,000,000.

VII
SOME RECENT DEVELOPMENTS

As has already been shown the Mormon Church made many promises in order to secure statehood. Judge C. C. Goodwin was for many years editor of the *Salt Lake Tribune* when it was a powerful foe of the hierarchy. He wrote an introduction to "The Revelation in the Mountain" by Gertrude Keene Major (Cochrane Publishing Company), in which he said:

"All the old wrongs were resumed within two years (after statehood). Many of the highest officers of the church took new polygamous wives, and the rule over the political beliefs of the Mormon people was reëstablished in all its old tyranny. Never was it more fully exemplified than in the election here in the present month (November 1908)."

VII

RECENT DEVELOPMENTS

"FOR ways that are dark and tricks that are vain" the Utah Mormon can beat the "Heathen Chinee" of Bret Harte. There are perhaps four things that should demand our attention.

The University of Utah

is a state institution supported by general taxation. As such it is supposed to be non-sectarian. However, the man, who for many years recently had been president, had been supposed to be a Mormon. No one ever thought differently although recent denials were attempted. At any rate he came from a Mormon family and did everything in his power to play into the hands of the Mormon Church. He was a man of no great ability, and it is alleged got his degrees in ways he was not willing to put in his catalogues.

A sorority head was called into his office and asked if it was true that there were no Mormon young women members of their organization. When informed that it was, he asked why. He

was told that there was no particular reason, but that it had "just happened" that way. He then "advised" her to see to it that some Mormon young women were taken into membership lest it be thought they were being discriminated against; a thing that the University would not stand for. This advice was acted on within thirty days by the initiation of two Mormon girls.

In the spring of 1915 this same president sent "resignations" to four of the leading Gentile professors of his institutions, and demoted others. He immediately filled their places with Mormons. The purpose of the act was so palpable that seventeen of the leading professors resigned in protest. The American Association of University Professors was called into the case and made an exhaustive investigation of the whole affair, and printed a report of eighty-two pages which is wholly unfavourable to the president and the Board of Regents. Certain things appear in this report:

1. That the first three charges against the professors are trivial as is admitted by the regents who said that they were not "proper grounds for terminating a professor's connection with the University."

2. The most serious charge was that these professors had worked against the president's administration. The president refused to make this

more specific, or to offer proofs though a mass of evidence was gathered to the contrary.

3. The committee found that the president was guilty of prevarications, to say the least. He declared that the accused men had been offered an investigation while his own board in an official statement says that they "decided to sustain his action and to deny an investigation." The president asserted that the Governor of Utah had nothing to do with this matter "directly or indirectly." Abundant evidence to the contrary was secured. In a previous commencement address one of the students had made a very mild suggestion of church influence and it was shown that the Governor wrote to the regents demanding that the professors responsible for allowing such utterances "be curbed in their utterances or relieved of their positions." Of course, it only "happened" that the men discharged were the ones responsible.

Two significant things must be mentioned just here. One is that the Governor of Utah has the veto power. The second of these is that the discharge of these men took place while the State Legislature was in session and while the appropriation bill for the University was pending.

4. To sum up: The committee of professors found that the first three charges, even if found true, were not sufficient reasons for discharging the men and that charge four had no basis in fact.

One of the charges against Professor Knowlton was that he had "spoken very disrespectfully of the chairman of the Board of Regents." An amusing story is going the rounds in Utah which professes to specify correctly in what this disrespect consisted. It is reported that at a casual meeting between them the aforementioned chairman asked Professor Knowlton what his department was. He replied that he was head of the department of physics. "Oh, I see," said the chairman; then after a short pause, "By the way, how is our medical school getting on?" This conversation was repeated in the strictest confidence to a brother professor, but was too good to keep, and soon became a common joke on the campus and about town.

Many of the Mormons have been charging that the students lost their religion and refused to "go on missions."

The Mormons are obliged to pay tithes to the church, taxes to the state, and in addition support some large but inefficient church schools. It became evident that the church schools must raise their standard or lose students.

It was thought to be cheaper to confiscate this state school and make it in reality a church school. The Mormons reasoned that they were in the majority and could make it what they chose. All but one of the resigning professors signed a statement that it was their belief that

these actions were "but the expressions of a general policy of encroachment on our academic rights and duties by *certain interests* (meaning the Mormon Church) which are seriously threatening the efficiency of the University."

During this whole affair the regents and their supporters have stoutly insisted that the church had not interested itself in this matter. Indeed certain prominent Mormons expressed themselves in language that was violently uncomplimentary to the majority of the Board of Regents and their action in arbitrarily supporting President Kingsbury. However, when a few days later a meeting for public protest had been arranged for the Salt Lake Theater, not one of these Mormons could be induced to say publicly what he had said privately. "They all with one accord began to make excuse." Finally, after much urging, one of them said to the promoter of the meeting: "There is no use in your trying to get any Mormons to that meeting as '*the word has gone out*' *against you.*" This is a technical expression which every one in Utah understands to mean that the highest church officials had forbidden all Mormons to participate in that meeting.

Furthermore, the professors' committee states as one of its conclusions that many of the resigning professors believed "that the president had of late been subjected to increasing pressure to

fill important positions in the faculty with men selected . . . because of their connection . . . with the Mormon Church."

It was shown that some of the appointments to the teaching force had been dictated only by church considerations. One member of the family of a former president of the church had been appointed Professor of Anatomy in the University School of Medicine while he was only a second year student in a medical school and this same tyro had been made acting Dean of this school "before he had taken any medical degree whatever."

Another instance is that of Professor O. J. P. Widstoe, who is a bishop in the Mormon Church. The report of the Professors' Association says:[1]

"The essential facts with regard to Mr. Widstoe are that when placed over a department with a staff of seven professors and instructors, he had had only two years of post-graduate study in his subject; that he had never been a member of a college or university faculty and was without experience in regular college teaching."

Despite all this and more that was said and still more that might truthfully have been said, this man was a little later made president of the University of Utah.

[1] July, 1915. Professor Edwin R. A. Seligman, Chairman, Columbia University.

Probably because of the pressure arising from this whole affair, President Kingsbury resigned and at the same meeting of the Board of Regents at which his resignation was presented, Mr. Widstoe was elected to succeed to the vacancy. They evidently did not dare to face the storm of protest which would have arisen had it been generally known that such action was contemplated.

Since that time the Mormon officials have been instructed to comb the state for students for the now discredited University. Their own church schools have been robbed of students, entrance requirements have been overlooked or modified and everything possible has been done that the University might present a good showing in students and graduates.

The Eccles Case

David Eccles was one of the wealthiest men that Utah ever knew. He left without a will an estate with an official gross valuation of over $7,000,000. He was a Mormon and a polygamist. One of his widows and twenty-two admitted children survived him. When the administrator tried to close up the affairs of the estate, one Albert Eccles, a boy of sixteen, appeared by his guardian, declaring that his mother, Margaret Geddes (or Mrs. Eccles), was the plural wife of David Eccles and that Albert was his son and heir. The case was bitterly contested, of course.

The testimony brought out was very interesting in many particulars. It may be said that most of the parties in the case, including judge, jury, witnesses, lawyers and contestants, were Mormons. As I write a complete newspaper file of the case lies before me.

Mrs. Geddes has been heard of before. It was she who testified during the Smoot case in Washington and denied that she had been married since Mr. Geddes died in 1895, though she admitted having a son born in 1899. She refused to state who was the father of this son and specifically denied that Mr. Eccles was.

Mrs. Geddes, during her recent testimony, declared that she became the plural wife of William Geddes in 1884, but that she went under various assumed names until after the death of Mr. Geddes in 1895. She swore that she was married polygamously to David Eccles in 1898, and that Apostle Marriner W. Merrill officiated at the ceremony. She says that Eccles frequently visited her home, presided at her table, remained all night, provided for her family and recognized Albert as his son. This was substantiated by many other witnesses. After a trial of about three weeks a jury of six, composed of four Mormons and two Gentiles, decided that Albert was the son and therefore an heir of David Eccles. The case was appealed but later settled by the payment to Albert of the sum of $150,000.

Is Her Testimony Credible

when we take into account the repeated official declarations of the Mormon Church that polygamy has not existed since the Manifesto of 1890? It cannot be said that Mrs. Geddes was opposed on principle to the doctrine or practice of polygamy. She had been a polygamous wife before when it was forbidden by the law of the land, and when she had to skulk about under assumed names. It had been common belief for many years that she was the plural wife of David Eccles, else the question would not have been asked her in Washington. It is she to whom I referred on page 157. However, so as not to identify her too clearly and consequently embarrass her I mentioned the child as a girl. The *Salt Lake Tribune* published this charge years ago and Eccles threatened it with a libel suit and demanded that Mrs. Geddes go on the stand and swear the charge was false. This she refused to do. Eccles went to see the *Tribune* and threatened it and it agreed to retract the statement if he would make affidavit that he was not the father of Albert. This he agreed to do, but when the affidavit was drawn up he refused to take the oath. These facts make her story about herself entirely credible.

Is it probable that Apostle Merrill, who carried the authority of the church with him in matters of this kind, officiated at this marriage,

which was against the law of the state and the professed law of his church? In the first place, the Manifesto did not forbid polygamy; it only *advised* against it. In the second place, Merrill's own son testified during the Smoot trial that his father officiated at his marriage to a woman in 1891, one year after the Manifesto, when he had a wife with whom he had lived for several years and that he had had children by both of them continuously since. In the third place when Apostle Merrill died, eight women were publicly recognized at the funeral, by the church, as his wives. Apparently Apostle Merrill had no scruples against polygamy as a doctrine or practice even after his state and his church had pronounced against it. So it is not incredible that he should have officiated at the polygamous marriage of his wealthy friend, David Eccles, especially as he had polygamously married both of these people before.

It was further proved by the testimony that Bishop Bramwell began proceedings against Mrs. Geddes to excommunicate her because she had a child whose father was not known. George F. Gibbs, private secretary to several presidents of the Mormon Church, testified that Eccles had come to see the First Presidency and had confessed his relation to Mrs. Geddes, and Gibbs even produced the original order of President Lorenzo D. Snow, directing Bishop Bramwell to

drop the proceedings of excommunication against Mrs. Geddes and she remained in good standing to the present and had frequently "done Temple work." This latter is absolute proof of eminently good standing.

Who can tell how differently the Smoot case might have resulted had Mrs. Geddes told "the whole truth" as she took the oath to do? One of her lawyers admitted that she had lied then, but said that, though it came from her lips, it came from the heart of David Eccles.

The Significance of it All

This testimony on the part of Mormons and this verdict by a Mormon jury means that the church approves polygamy yet. Joseph F. Smith, now president of the Mormon Church, testified in this case that there had been no authorized polygamous marriages since the Manifesto of 1890, and that those guilty of the few unauthorized ones had been disciplined. Yet in this case Apostle Merrill died in full apostolic honours, and David Eccles died in full fellowship, and Mrs. Geddes has been doing Temple work! Further, Smith's private secretary produced documents which show that the church knew all about it. Had the Mormon Church not approved of this marriage, it never would have allowed Gibbs to give the testimony that he did. What does it all mean? It means that Presi-

dent Smith is giving a statement to the American people denying that they approve of polygamy. This statement is for public consumption and will be peddled from house to house by their missionaries. On the other hand, the testimony of Gibbs, the failure of the church to discipline and even this verdict of a jury, two-thirds of whom were Mormons, is a message to the Mormon people that polygamy is still approved by the church. Joseph F. Smith is supreme in his authority over the Mormon Church, and George F. Gibbs owes absolute allegiance to him. If Smith had not wished this testimony given Gibbs would not have dared to have taken the stand. Much less would he have dared to have produced the official and private records of his office.

While the guilty parties are living the church swears that polygamy does not exist. When they are dead and beyond the reach of outraged law the church comes boldly forth and admits that it knew it all the time.

One of our eastern preachers was told by a prominent Gentile of Salt Lake City that there had been no polygamy since the Manifesto. When any Gentile in Salt Lake City says that, you may know that he wants something that the Mormon Church has in its power to bestow. It may be said that this man was then a candidate for high political office.

If there is justice in this world or any other,

what will be the fate of a man who marries a woman contrary to the law and then demands that she shall deny under oath that she is his wife or that he is the father of her child? What will be the fate of a religious system that demands of a woman that she declare herself a "Samaritan woman"? All this in order that the guilty man shall be protected from the wrath of outraged law, and above all that the church which is behind it all shall be protected in its duplicity. Still more; here is a woman against whose character there had not been a breath of suspicion who dared not tell the bishop of her own ward of her matrimonial relations, even though an apostle of his church had officiated.

In 1891 the present president of the church took oath that polygamy and polygamous cohabitation had ceased and were absolutely forbidden. Yet we have the testimony of this same man years later that he had forty-two children, that he had lived continuously with five women ever since the Manifesto, and that by all five he had had eleven children. Since then a forty-third child was born to him for which he confessed guilt and was fined. This also was contrary to the law and his own interpretation of the law of his church.

This case ought to be sufficient to set aside the findings in the Smoot senatorial investigation. Evidence presented from Mormon sources and decided upon by Mormons shows that this

marriage did take place, that an Apostle officiated, that both President Smith and the Apostle, Senator Smoot, knew of the case when they testified to the contrary under oath. Had they and Mrs. Geddes told the whole truth as they swore to do, the result of the investigation might have been different. Marriner W. Merrill, the Apostle who officiated at Eccles' marriage, and David Eccles are dead and beyond the reach of the law, but President Joseph F. Smith and the Apostolic senator, Reed Smoot, are still alive and amenable for their perjury if the people of the United States have the courage to punish them.

The Temperance Situation

Amid a flourish of trumpets the legislature of Utah, overwhelmingly Mormon, of course, passed a state-wide prohibition law at its last session. *This fact was heralded far and near* as a credit to the Mormon Church. The Mormon Governor, Spry, declined to sign the bill but not until after the legislature had adjourned so that they were unable to pass it over his veto had they been so minded. It is likely that they did not want to lose the revenue of church and privately owned property rented for saloon purposes, nor the profits from the sale of liquors at the church store, the Z. C. M. I., which sells more liquor than any other house in Utah. It is openly

charged that Governor Spry sold out to the liquor interests.

Recent Elections

There is an abundance of evidence to show that the Mormon Church has not ceased its political activity. The fight to elect and seat Smoot has already been described. They have also fought to retain him.

In the election of 1912 considerable interest was shown in Utah in the Democratic ticket and great enthusiasm for the "Bull Moose" ticket on the part of many Mormons. They appreciated the service Roosevelt had rendered them in the retention of Apostle Smoot in the Senate. The church was so frightened for their whole Republican ticket that President Joseph F. Smith inserted in one of his church papers a *signed* letter advocating the election of Taft. When taken to task for interfering with politics he replied that what he had said was as a citizen and not as president of the church. Everybody knew, however, how it was intended to be taken. The General Conference of the church occurred just after this letter appeared in October of that year, and many Mormons from the interior of the state could have been seen coming into Salt Lake City wearing Bull Moose buttons large enough to be seen a whole city block—even a Salt Lake City block. During the Conference Apostle

Heber J. Grant made an old time "stand pat" Republican speech. He was followed by Apostle Joseph F. Smith, Jr., "the son of his father," who referred to the letter just mentioned, and he demanded that the saints should obey the instructions of their prophet. Meantime in the Assembly Hall the women were holding their meeting, and Mrs. Susie Young Gates made a fiery Republican speech and proposed a motion which was unanimously carried that all the women should vote for President Taft. When this conference was over you could not have found a Mormon wearing a Bull Moose button with a magnifying glass. Utah was the only state that year with the exception of Vermont whose electoral vote was cast for Taft. There was a reason. This confirmed the impression that Utah was in reality a rock-ribbed Republican state.

The church had the scare of its life in the senatorial election of 1914 when Moyle, a Mormon Democrat, nearly defeated Smoot, the church's pet, for reëlection. Two incidents will show their concern. During this campaign, President Kingsbury, of the University of Utah, personally broke up a political meeting on the campus of the University because the orator of the occasion was advocating the election of Moyle.

On another occasion a Democratic orator succeeded in having a meeting in a ward (church)

meeting-house. The bishop of that ward had presided and at the close of the regular address he spoke as follows:

"Now you Democrats can vote for anybody else you please as long as you vote for Brother Smoot. I do not care what your convictions are you must vote to 'sustain' Brother Smoot. A vote for Brother Smoot is a vote for the church." The word "sustain" used in such a connection has a well-defined technical and ecclesiastical use which is understood by all Mormons. At the Mormon General Conferences a vote is always put through to sustain the three members of the First Presidency and the Apostolic Quorum.

The result of the election in 1916 has caused no end of comment, for then every county in Utah was carried by the Democrats. Wilson had a plurality in the state of 30,000. The Hon. W. H. King, a Mormon elder, was elected to the Senate to succeed Senator Sutherland. Simon Bamberger, a Democrat and a Jew, was elected Governor. What does it all mean? There are several interpretations and several things that it may really mean.

Some believe that it is a sign of a reversion to their original sympathy with the Democratic party. They always believed in State's Rights until they were bought over by the Republican promise of non-interference with their desires if the church would only deliver the electoral vote

of the state to their party. Since then until now they have faithfully kept that promise.

Some think that it was a neat way of side-tracking Senator Sutherland. In the face of the uproar over the election of Apostle Smoot to the United States Senate they did not think it wise to send another Mormon to the Senate. Sutherland was elected as an innocuous non-Mormon. He has always been a "Me Too" to Smoot, for during the 129 votes on different phases of the Aldrich Tariff Bill, Sutherland voted 128 times just as Smoot did. Now that they dare do so they have sent the polished Mormon, Elder William H. King, to be Smoot's companion in the Senate. It will make the general public think that the Mormons are independent voters because King is a Democrat. But the church does not care what a man's politics are so long as he is a good Mormon.

There are some who profess to think that this is really an evidence of the growing independence of the Mormon voter.

One well informed Gentile resident of Salt Lake City, however, says regarding this election:

"Just what motive the church had is difficult to say, but we all know that this state goes as the church wants it to go. The Gentiles are glad that Mr. Bamberger was elected, but he was certainly elected by the Mormon vote. I heard two weeks or more before election that he was

going in. . . . There are many independent voters among the young Mormons, but not nearly enough even with the Gentile vote to carry the state. I was recently talking with a young Mormon and when some one suggested that the Mormon Church would indicate how the Mormon people should vote, she promptly said:

"'The heads of the church are able, thinking men; they know what is best for our people. We should be governed by them. We have neither the time nor the ability to go into the situation. It is right that we should be governed by them.'"

There is no doubt but the younger men are more independent than the older ones. Whether there are enough of them to swing the election from the wishes of the church is a matter yet to be fully determined. At present it is not by any means clear that the church did not want King in the United States Senate. There is no doubt but there is a considerable revolt against Smoot. If he comes up for reëlection and is defeated it will be somewhat credible evidence that the political power of the Mormon Church is crumbling—but not until then.

It may be, however, that the tide of prohibition sentiment which is sweeping the land was the determining factor. We have seen how Spry, the Republican, treated the temperance bill which was passed while he was governor. This year they caught his would-be successor,

Nephi Morris, a great Mormon, side-stepping on this question, while Bamberger and his fellow Democrats came out strong for Prohibition. Thus the people avenged themselves of the slight put upon their representatives when Spry let the prohibition bill die after the legislature had adjourned. At any rate this places the church in a rather poor light in the matter of temperance. It professedly supported Morris and he was undoubtedly for liquor. At any rate a most stinging rebuke has been administered to the Mormon Church because its authorities have loved the revenues of the liquor traffic more than righteousness.

On the whole there is considerable reason for encouragement. The victory is not won and the Mormon Church is neither dead nor disrupted, but thousands of the younger Mormons are beginning to think and vote for themselves.

"The mills of the gods grind slowly, but they grind exceeding fine."

A

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B

Résumé of the History of Mormon Polygamy

Forbidden by Book of Mormon, published 1830.
Rumours of its practice beginning at Kirtland.
Forbidden again in 1835.
Practical admission by Quorum of Seventies, 1837.

Mormons now admit that it was practiced at Nauvoo.
Revelation commanding it alleged to have been received, 1843.
The Smiths excommunicate Hyrum Brown for polygamy eight months later.
Officially denied by the Smiths, March 15, 1844.
Strenuously denied for nine years, proclaimed 1852.
Practically unmolested until 1882.
Checked by Edmunds-Tucker law, 1888.
Manifesto *advising* against unlawful marriages, 1890.
Mormon leaders swore Manifesto forbade all polygamy, 1891.
Leaders promised Congress to abandon it as doctrine of faith and practice, 1894.
State laws against these crimes passed in 1896.
Evans Bill making punishment impossible passed (but vetoed), 1901.
Eight of the fifteen in the Two Quorums polygamists in 1911.
Salt Lake City *Tribune* publishes a list of 224[1] known cases of *new* polygamy with details.
Practiced and taught from 1840 (or earlier) until the present time as much as they have dared.
Is still practiced and taught, whatever may be said to the contrary, notwithstanding.

[1] There can be no polygamy without at least three persons involved, a husband and two wives. When it is remembered that there are often more wives it can easily be seen that thousands may be involved in the above cases. Joseph F. Smith has five wives and forty-three children, making with himself forty-nine people involved in this one case. In addition there are the children-in-law and grandchildren.

C

Covenant on Polygamy

(From Section 132.)

4. For behold ! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter my glory;

6. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

15 Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force, when they are dead and when they are out of the world; therefore they are not bound by any law when they are out of the world;

16. Therefore, when they are out of the world, they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister to those who are of a far more, and an exceeding, and an eternal weight of glory;

17. For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and henceforth are not Gods but are angels of God, forever and ever.

19. And, again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto

them by the Holy Spirit of Promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; . . . and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them.

27. . . . and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord.

38. David also received many wives and concubines as also Solomon and Moses my servants; as also many other of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

52. And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me. . . .

54. And I command mine handmaid, Emma Smith, to abide and to cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord, thy God, and will destroy her, if she abide not in my law.

61. And again as pertaining to the law of the Priesthood: If any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse a second and they are virgins, and

have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him, for he cannot commit adultery with that that belongeth unto him and to no one else.

62. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

63. . . . for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64. And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the Law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

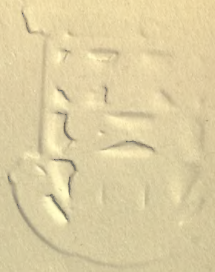
N. B. Attention should be given to number 26 which reads:

"Verily, verily, I say unto you, if a man marry a wife according to my word, and they be sealed by the Holy Spirit of Promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed *innocent* blood —yet shall they come forth in the first resurrection,

and enter into their exaltation."

In other words, if a man is a polygamist he can commit any sin except murder and yet will be exalted, and murder consists in the shedding of innocent blood only. The inference is that if they believe a man is *guilty of anything* it is not murder to shed his blood.

11 *Printed in the United States of America*



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